ENGLANDS Deplorable Condition:

SHEWING

The COMMON-WEALTHS Malady,

By { Sacriledge, and want of Duty in the People.
Contention, want of Charity in the Ministery.
Perjury, and want of Truth in both.

And Its Remedy,

By { The Peoples Obedience and Liberality.
The Ministers Love and Unity.
Both their Repentance, and Fidelity.

Briefly Declar'd in THREE TREATISES,

Of { The Ministers Patrimony, and Peoples Duty.
Proposals to reconcile such as are for Lordly Episcopacy, and Un-ordain'd Presbytery; for Popular Independancy, and Upstart Antipædobaptistry. And against Perjury.

Also, a Petition for the JEWS.

As they that served at the Altar lived of it, so hath the Lord ordained that they which preach the Gospel should live of it, 1 Cor. 9. 13, 14.

Every Devoted thing is most holy to the Lord; it shall be the Priests, it shall not be sold, nor redeemed, Lev. 27. 21, 28.

Τὸ δὲ πέλος ἀθανασίας ὅστιν ἀγάπη.

{ *Intentione Dantis*, Exod. 20. 2, 6.
Extentione Recipientis, 1 Cor. 16. 14.
Impletione Mandatorum, Rom. 13. 8.
Acceptatione Evangelii, Luk. 10. 27, 28.
Origine Obedientiæ, 1 Cor. 13. 1, &c.
Operatione nullius mali, Rom. 13. 10.

Who shall inherit heaven? { *He that sweareth to his own hurt, and changeth not*, Psal. 15. 4.
That hath not sworn deceitfully, Psal. 24. 4.

I have opened my mouth unto the Lord, and I cannot go back, Judg. 11. 35.
Even so hath the Jews now not believed, that through your mercy, they also may obtain mercy, Rom. 11. 34.

London, Printed for the Author, and are to be sold by *Richard Skelton*, at the *Hand and Bible* in *Duck-lane*. 1659.

To all that tremble at Gods Word, and fear an Oath;

Grace be to you, and Peace from God our Father, and from the Lord Jesus Christ who is our Hope.

BELOVED,

Affliction, the Rod God useth to correct us with, for he scourgeth every Son he receiveth, *Heb.* 12. *being laid on me, it made me in Jan.* 8. 1651. *to search and try my wayes, and to turn unto the Lord, and because* no man *as David saith,* knoweth his errors, *therefore I prayed in the words of* Elihu, *Job* 34. 32. that which I see not, shew thou me, and if I have done iniquity, I will do so no more; *and knowing it a truth by experience formerly, which he spake* Job 33. 15. *That God speaketh in* a dream, in visions of the night, when deep sleep falleth upon men, in slumbring on the bed: then he openeth the ears of men, and sealeth their instruction, &c. (*though I abhor those filthy Dreamers* St. Jude *speaks of, and those* Enthusiasts *condemn'd by* Eusebius, Eccles. Hist. Tripart. *lib.* 7. *cap.* Epiphan. scholast. Interpr. Hi enim cujusdam Dæmonis operationem expectant, & hanc sancti spiritus presentiam arbitrantur: *whose successors most of our Ranters and Quakers are, who believe things contrary to the written Word, and practice what the Scriptures condemn, as did these old* Messalians, Euchitæ, *for by all these three names they are call'd there. After which God shewed me (according to my Prayer) my not performing my Oath and Covenant in a Sermon by accident I heard in* Bathe, *as I was travelling through that Town: and shortly after moved me exceedingly in a Dream to write against the sin of* Perjury, *and to add it to my former Tract in my first Book I delivered to the King,* 1647. *against this sin, for sith the Lord punish'd him for this sin; how can he spare us unless we repent of it. And though I humbled my self for this sin presently, yet was I not resolved to print it till in* March *following, reading* Ezek. 9. 4. *that we ought not to mourn for our own sins only, but for the sins of the Land: I bethought my self of them, and then was moved, (as I conceive by Gods Spirit) for his glory, and his Churches good, and the discharge of my duty, to make a Vow to write against the sins in this Book specified; and then I prayed*

direction and assistance, for grace, wisdom, and prudence, for strength, health, and means to effect it, so as it may accomplish the ends desired, &c. And though Satan hitherto hath much hindred me, together with mine own infirmities, whilst I too much looked on the things seen, and conferr'd with flesh and blood. Yet now Christian Reader, for the ends alone above-specified, and to pay my Vow with fear and trembling at Gods Word, and the judgements that hang over our heads, and not for any by-interest to any Person, or malice, or hatred against any, or out of pride, prejudice, or self-seeking have I imprinted this (as God is my Record, whom I serve in the Spirit, I speak the truth, and lie not.) *And therefore what is of God, and agreeable to his Word, I desire thee only to hold fast, and practice; What hath not warrant thence, impute it to my ignorance and weakness, (which in Christs name I desire thee to pardon) but before thou judge any thing, prove it by the Word to be an error, without partiality, or hypocrisie, self-love, interest, or fear of Man; and the Lord grant us both the Spirit of Discerning, to know the things that differ, and to approve the things that are most excellent, and to walk in the light when we have it, without detaining the truth in unrighteousness, lest the wrath of God be revealed from Heaven against us for it: but grant that we may be sincere, and without offence now, and hereafter in the day of Christ, which the Lord grant for Christs sake.* AMEN.

So wisheth thy Souls Friend,

E. F. de C. V.

ERRATA.

PAge 2. *l.* 2. justly claim. *p* 3 *l* 4 Chemosh, & *l* 15 per, & *l* 37 chad: *p* 4 *l* 12 Nicephorus: *p* 5 *l* 16 the Maintenance, & *l* 22 he which, & *l* 27 *de fructibus*: *p* 7 *l* 30 Judæ, & *l* 24 *in conspectu*: *p* 8 *l* 5 *admovent*, & *l* 19 Areopagitæ, & *l* 38 this: *p* 13 *l* 10 and to bring: *p* 14 *l* 15 *ademi possit*: *p* 20 *l* 26 *elargiti*: *p* 22 *l* 1 *Hæres*: *p* 26 *l* 4 *Gal*: 3 15: *p* 30 *l* 33 for their: *p* 31 *l* 16 Κατ' ἐκκλησίαν. & *l* 20 Κατὰ Πόλιν. *p* 37 *l* 35 *ab authore*: *p* 38 *l* 8 Advowsons: *p* 40 *l* 9 Clinicl, & *l* 36 another: *p* 47 *l* 21 Alfred: *p* 56 *l* 35 *fraus*: *p* 58 *l* 11 yet: *p* 60 *l* 28 *dele* they.

THE MINISTERS OF THE Gospels Patrimony. AND THE Saints Duty.

THE Earth is *Iehovahs*, and the plenty thereof the World, (*a*) and they that sit therein, both by right of Creation, for he hath founded it on the Seas, and establisht it on the Rivers, and by right of conservation, for as all things were made by him, so he upholdeth all things by the word of his power. (*b*) In him we live, move, and have our being. (*c*) And he hath made of one blood all Nations of men, for to dwell on the face of the whole earth, and hath determined the times appointed, and the bounds of their habitations, for he hath divided inheritances unto the Nations, when he separated the Sons of *Adam*, at the confusion of Languages, and set the bounds of the people, according to the number of the Sons of *Israel*. (*d*) Thirdly, by Inheritance and Redemption, the World, and all therein are the Lord Jesus Christs, by whom the Father hath reconciled all things unto himself, (*e*) and whom he hath appointed to be heir of all things

(*a*) Ps. 24. 1, 2. Deut. 10. 14.

(*b*) Heb. 4. 1. Psalm 50 12.

(*c*) Acts 17. 26

(*d*) Deut. 32 8. Gen. 10 31.

(*e*) Col. 1 20.

(f) Psal. 24. 1. things. (f) Therefore whatever Title, or Interest, or Propriety any man can claim to any part of the earth, or the fruit thereof, or the Cattel therein, or any profit that comes by Sea or Land it must come from God the Father, through our Lord Jesus Christ, who is the grand Landlord, and Lord paramount over all other Lords, and things, (g) all which are the godly mans, *Quoad usum, non quoad possessionem*, (h) they shall serve for their good, though they be not their servants to command.

(g) 1 Tim. 1. 17 and 6. 15. Rev. 19. 16. and 17. 14.

(h) 1 Cor. 3. 21

Now there are four wayes whereby Lands or Goods become proper to any man. By which he may justly lay claim to them (for I omit all unlawful and pretended Titles) as his proper Goods, or Land.

First, by Gods immediate Donation or Gift, for this is most ancient; thus God gave to *Adam* the Earth, and all the Creatures in it, with the Fruits thereof, for him to subdue it, and to have dominion over it, (i) and after *Adam* his Sons were to enjoy it. (k) And thus,

(i) Gen. 1. 28.

(k) Psalm 115. 16.

Secondly, by Inheritance, Children may enjoy their Parents Estates belonging to them, as the Land of *Canaan* was given to *Abraham* and his Seed, for them to inherit the same, as Heirs to their Father of the Promise (l) made *Gen.* 12. 7, and 15. 18. and 26. 3. and *Numb.* 27. 8. 12. yea the Inheritance was to passe unto the Daughters where heirs Male faild; the Twelve Tribes had their Inheritances by Lot assigned them, which was by the disposition of the Lord (m) as *Solomon* sheweth.

(l) Heb. 11. 8, 9.

(m) Prov. 16. 33.

Thirdly, By Purchase Land becomes a mans own, when he buyes it with his money, or Goods; Thus *Abraham* with money bought the field of *Ephron*, which was in *Machpelah*, and the Cave therein, and all the Trees that were in the Field, and in all the Borders round about, for a possession to him and his heirs for ever, (n) for four hundred sheckles of Silver. And so *Jacob* bought a parcel of a Field for an hundred Lambs, or pieces of money on which the Images of Lambs were stamped, (o) for 'twas an ancient custome to buy things by Exchange, as among the Greeks; (p) both these wayes are intimated. (q)

(n) Gen. 23. 17

(o) Gen. 33. 19 Josh. 24. 32.

(p) *Homers Iliad.* 8.

(q) 1 Kings 21. 2.

Fourthly and lastly, Lands or Goods becomes a mans own by conquest, or mediate gift of men; by Conquest, when men by his command, or according to his will, invade any Land or Nation; Thus by Conquest the Israelites at Gods command invaded the Land of *Sihon* King of the *Amorites* (r) and they conquered them,

(r) Deut. 2. 31.

them, and God is said to give their Cities and Lands to them, as *Iephthah* pleads, (*s*) and this seemeth then as wel as afterwards to be the Law of Nations, as appears in that following, wilt thou not possess that which *Chemosh* thy God giveth thee? because victory in battle is the Lords? (*t*) & he gives it to whom he wil, and hereby destroyeth utterly sometimes, and displanteth Nations, as the *Zuzims*, and *Emims*, and *Raphaims* out of *Canaan* by *Chederlaomer*. (*u*) The *Chorits*, and others dwelling in *Mount Seir* by *Esau* and his Sons. (*w*) Or 2ly God immediately by mens wil and disposition giveth unto men Lands and Goods as *Abram* gave Goods to his Sons by *Keturah*, (*x*) but his Lands, and the chief of his Estate he gave to *Isaac* and his posterity (*y*) & so the Eleven Tribes at Gods command gave Cities to the Tribe of *Levie* (*z*) and paid their Tithes and Offerings, (*a*) so those who to acknowledge their homage and thankfulness to God in a singular way to honour him, and to maintain his Worship and Ministers, and the poor sanctified houses or fields, or the prices of them, or else devoted persons, and redeemed them, as in the place before quoted: so also *Barnabas* under the New Testament sold his Land, devoted and brought the money, and laid it down at the Apostles feet, (*b*) so did many others that had possession of Lands and sold them, Houses, and brought the prizes of the things sold, (*c*) which also *Ananias* pretended to do out of vain-glory. (*d*) Now this belonged to the Apostles and poor in the primitive Church, verse 35. and they accordingly distributed unto every man as he had need; it was before it was sold their own, as *Peter* plainly tells *Ananias*, and after that was sold, the money was in his own power to dispose of it as pleased him, but after it was devoted, then it was not in his power to keep back part of it; herein he betrayed his covetousness and diffidence: his hypocrisie and sacriledge; and telling a Lye to the Holy Ghost, he became a spectacle of divine vengeance.

(*s*) Judg. 11 23, 23.
(*t*) 2 Chron. 14. 11.
(*u*) Gen. 14. 5.
(*w*) Deut. 2. 22
(*x*) Gen. 25. 6.
(*y*) Gen. 24. 36
(*z*) Josh. 21. 3,
(*a*) Levit. 27. pro totum.
(*b*) Acts 4. 37.
(*c*) Acts 4. 34.
(*d*) Acts 5. 1.

The application of what was spoken before.

In the times of the Apostles the Brittons were without question the lawful possessors of this Isle, God having given the same to them to inhabit, as he did *Mount Seir* to the *Edomites*, *Deut.* 2. 5. *Ar* to the *Moabites* (*e*) & having brought the *Brittons* from *Troy*, as he did the *Philistines* from *Caphtor*, and the *Syrians* from *Kir* (*f*) as the Brittish Chronicles generally agree. *Brute* who was their King having reigned there four and twenty years before *Sauls* Death. (*g*)

(*e*) Deut. 2. 9.
(*f*) Amos 9 7.
(*g*) *Cnadderton's* third age of the world, *Gildas* and o-

This Nation as well as other Gentiles when Christ suffered, worshipped dumb Idols, and offered Sacrifice to Devills. But about the years of our Lord (68) *Joseph* of *Arimathea* after the dispersion of the Jews was sent by *Philip* the Apostle from *France* into this Island, who here remained during his life, and He with his companions if *Gildas* may be credited, laid the first foundation of Christian Faith among the *Brittons*, who afterward were confirmed, and Beleevers increased by other Preachers and Teachers that came over. To him and his Associates was given in the Reign of King *Arviragus*, *Glacenbury*, with (12) Hidelands adjacent to it, for their maintenance in the Isle then called *A valon*, (*i*) although I rather approve of *Nicephorus* his testimony, (*k*) who saith that *Simon Zelotes* did spread the Gospel of Christ to the West Ocean, and brought the same to the Isle of *Brittain*.

(*b*) Fox Acts and Monum. 1 part, page 95. printed 1610.

Goodwin of Bishops *Initio libri.*

(*k*) *Nicephorum libr. secund. o, cap.* 4.

Now God bearing witness to the testimony of his Gospel in this Land as elsewhere, and confirming the word spoken both with signes and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will, of which King *Lucius* (Son of *Coilus* that builded *Colchester* in this Land) hearing, about the year (180) he sent to *Elutherius* the Bishop of *Rome* to receive of him the Christian Faith, and to be Baptized, who rejoycing to hear the request of this King, and to see the godly forwardness of his well disposed mind, presently sent him *Faganus* and *Damianus* Preachers to him, who preaching to the King, his Court and people, converted many, and Baptized them, and so they subverted the Idol Temples, and all other monuments of Gentility, and embraced the Christian Faith. And whereas before there were amongst the Gentiles eight and twenty head priests called *Flamins*, & three Arch-Priests cald Arch-Flamins, these they turned into eight and twenty Bishops, and three Arch-Bishops, taking away the meanes which formerly was given to Sathan and his Ministers, for to maintain the worship of Devils, and consecrating it unto Jesus Christ, and his Ministers, for to maintain the true worship of God, of which its probable Tythes were a-part; for so the Gentiles paid Tyth to their Flamines, as well as the Jews did to the Priests and Levites. So *Pisistratus* Tyrant of *Athens* informs *Solon* that all the Athenians did separate the Tythes of their Fruits, not to spend them on private use, but for the publick Sacrifices, and common profits. (*m*) So amongst

(*l*) Fox Acts and Monum. 1 Part, pag. 96 printed 1610.

(*m*) *Laertius in vita sotonis:*

amongst the Latines they used to pay Tythes to *Hercules*. (n) And *Cyrus* his Souldiers by the advice of *Crœsus* were staid from spoiling the Lydians City that the Tythe might first be paid to Jupiter. (o) However certain it is that this good King *Lucius* founded many Churches, gave great riches and liberties to the same, as *Fox* confesseth (p) so did many other christian Kings converted to the Faith, as *Ethelbert* gave Lands and Revenues to *Austin* that converted him at *Canterbury*, *Sigibert* gave to *Melitus* at *London*; also *Quicelinus* gave the City of *Dorchester* to *Berinus*, and after to the Bishop of *Winchester* seven miles compass of Land, to build there the Bishops *Sea*, which was accomplished and finished by *Kenwalkus* his Son, (q) as our *Fox* relateth.

And that Tythes as now they are paid were given by *Lucius* and his people, is more than probable, sith they were governed in Religion & the discipline of the Church, & maintenance thereof, was after the example of the *Romish* Church which then was in its purity, or very little swarving from the Apostolick Faith. (r) And at that time Tythes were paid at *Rome*, for all Christians are bound both by the Law of nature, and institution of the Church to pay Tythes, (s) and St. *Augustine* saith Tythes are required of due debt, and the which will not give them, invades another mans goods; (t) and again, he which gave thee the whole requires again the Tenth of thee, not certain to profit himself but us. In the National Councel of *Calehuth*, anno 785, as *Spelman* relates in the Reigns of King *Oswald*, and *Offa*, there on good grounds specified, Tythes were commanded to be paid as a special gift and tribute we owe to God, (u) for so indeed paying of Tythes was a sign of Homage, and subjection we owe to God, as also of thankfulness, which therefore was given to Gods Ministers, and Priests before the Law, (w) and under the Law, (x) and under the Gospel. (y) King *Ethelstane* in his Land gave Tythe of his proper Goods, as well in living Cattel, as in Corn and Fruits of the ground, and the same charge and command he gave to all his Officers throughout his Realm to pay the same, which was about nine hundred years after Christ, & the ground of it was from the example of the godly who paid Tyths before the Law, and by the words of our Saviour, and by the terrible threats denounced in other Books, which told them that if they would not pay their Tenth, their nine parts should be taken from them,

(n) *Pompon. Lat. de sacer. Macrob. Saturn. lib. 3. cap. 12.*

(o) *Herod in Clio.*

(p) *Fox* Acts and Mon. *ut supra*, p. 97.

(q) *Fox ut supra pagin*, 110.

(r) *Fox ut supra pagin.* 96.

(s) *Aquinas 2da: 2da: q. 87. A. 1.*

(t) *Aug in Serm 1. Domin. post Trin. 12 & in Ser. de tempore 219. Decimas de tructibus vestris redditæ, ille vero Christianus est qui decimus annis singulis erogandas pauperibus reddit.*

(u) *Spel. Concil. pag.* 292

(w) Gen. 14. 29 and 28 21.

(x) Lev. 27. & Numb. 18. and Deut. 14. 22.

(y) Rom. 15. 27. and 1 Cor. 9. 13 Gal. 6. 6.

(x) *Fox ut supra, pag.* 135, & 136, and 149, & 150.

them, and they should enjoy only the Tenth: also it appears in the Reign of *Egbert* almost two hundred years before, (a) for in the beginning of his Reign *Cuthbert* Arch Bishop of *Canterbury* with his Synod of Bishops and Prelates concluded that the Congregation in every place should be constituted after the ability of their Goods, which had been to no purpose had not Tythes been paid out of them. Afterwards in the Reign of K. *Edmond* Ct. Anno 940. the King with the advice of his Lords and Bishops Enacted a Law that Tythes should be paid by every christian man: *a* And this was after confirmed by the Saxon, Danish,

a Fox ut supra pag. 136.

and Norman Kings that succeeded, as appears in that Oath they usually took at their Coronations, to preserve and defend the rights and priviledges of the Church, as is manifest in the description of a King by King *Edward* the Confessor. *b* The King

b Fox ut supra pag. 149, 150.

of right and by his office ought to conserve fully and wholly in all ampleness without diminution the Holy Church, according to the constitution of his Ancestors and Predecessors, and to defend the same against all foes: And these Tythes hath been ratified and confirmed on the Ministers of the Church, by sundry Acts of Parliament since the Conquest, as by *Magna Charta* of King *Henry* the First, and King *John*, and *Henry* the Third, &c 37.

c Vide Mr. Prin's Gospel Plea in his Preface to the Christian Reader.

times since confirmed in Parliament, *c* and the last Parliament called 1640. hath confirmed the same by their Ordinance, 1644.

d Vide the Ordinance of Parliament made *November* 1644. for the better payment of Tythes.

d nor were ever any of those acts repealed, but are in force still. Therefore I humbly conceive that the Ministers of the Gospel ought to live of those things that are given, and by devout men consecrated to Gods service, according to the Laws of God and man, and that their maintenance ought to be according to the greatness of their employment, and to the number of Wife and Children in their Families, which they are obliged to provide for *e* as the Priests and Levites did of old with their Families; And the Civil Magistrates if there be disorder in the dividing of the Churches Goods, or ignorance, and slouth in the Ministers, or obstinacy and neglect in those that should pay their Tythes and Offerings, may command the same to be rightly divided, and see it be done as did *Hezekias*, *f* who is said to do that which is good and right, and truth before God, verse 20. and they may punish or remove those Ministers that are ignorant, or prophane, even the chiefest of them, as *David* and *Solomon* did of old, *g* and *Constantine* the Great, and *Theodosius*, & other Christian Princes,

e Acts 4. 37. & 6. 2. 1 Tim. 5. 18. Lev. 22. 11, 12

f 2 Chron. 31. 4, 5, &c.

g 2 King. 2. 26. and 35.

Princes under the New Testament, *h* and cause the Tythes to be paid to the Ministers, as *Nehemiah* did, *i* who caused the portions of the *Levites* to be given, and so did the pious Magistrates in our Land, who made those Laws above specified, requiring all sorts of persons to pay their Tythes, on penalty, as being due to Christs Ministers, both by the Law of God and man. Well they knew it was not in mans power to detain, or take from God that which God required, or by the motion of his Spirit was devoted to him and his Service; such Houses, Lands, Goods, under the Law was not to be sold, or redeemed, it was holy to the Lord; *k* or as it is in the Original, twas holiness of holiness, that is most holy in respect of them that devoted them, and therefore not to be sold, detained, or denied, *l* no part of it may be held or kept back without theft, that I say not Sacriledge, the property being altered after it's devoted, as St. *Peter* told *Ananias*, *m* both before he sold 'twas his own, and after he had sold and received the mony, 'twas in his own power to dispose of it, but when he had devoted the whole money to the free use and benefit of the Church, to be distributed by the Apostles, for him then, to keep back part of it, and to lay down the residue as the whole, and to confirm it to be the whole with a wilful lye, for this the Apostle sharply reproved him, for thereby he tempted God, and lyed to the Holy Ghost, and therefore God made him a spectacle of divine vengeance for his detaining the truth in unrighteousness, and for his Sacriledge, for such a sin there is under the Gospel, as well as there was under the Law, which is theft in the highest degree, which St. *Austin* compares to *Judas* treachery, *o* for if he be accounted a Thief that steals goods from a private man, how much more is a sacrilegious person a thef, who dares to steal from God and his Church, *Qui aliquid de Ecclesia furatur pejus perdito comparatur*: He which steals from the Church is to be compared with cursed *Judas*, *p* the Heathens abhord this sin: therefore we read that *Joseph* when in the Famine in *Egypt*, he bought with Corn all the Land of the *Egyptians*, yet the Land of the Priests he bought not, for they had a portion assigned them of *Pharaoh*, nor sold they their Land; *q* whence *Theodoret* saith, if wicked men so much reverenced those gods which were not gods, so that their Priests Lands given to them for the worship of those gods, were not sold nor taken from them, what impiety do those commit under the Gospel, who will not suffer the Ministers

h *Theod Eccles. Hist. lib. 1. c. 20. & lib. 5. c. 19:*

i Nehem 13. 10, 11, &c.

k Levit. 27. 28.

l God would not suffer them to redeem it, to teach them constancy in all good purposes and words, that so in them we may be unchangeable as God is, *Ainsw.* Annot. in loc.

m Acts 5. 1, 4.

n Rom 2 22.

o *Ideoque Ananias & Saphira in consortu Ecclesiæ mortui sunt, ut Apostolica Auctoritas quanta esset ostenderetur & quam magnum peccatum esset, quod oblatum iterum ab Ecclesia retrahebatur, monstraretur & cæteris exemplo hujus castigarentur Aug. lib. 3. de Mirab. Sacr. Script.*

p *Aug. in Evang John tract* p. 50.

q Gen. 47. 22.

Ministers

nisters of the living God to enjoy this liberty, r that so his service may be preserved, and continue with them?

r Theodor. quest. in Gen: cap. 27.

The Heathen to preserve their gifts devoted, from the hands of prophane sacrilegious persons, engraved on them these words, *Sunt bona Deorum, ad hæc ne quis manum admoliretur*, s and the Jews calld their devoted things chosen, in Greek Ἀναθήματα t wishing and judging them accurſed, that turnd them to any other use than to that they were devoted unto; and so amongst us Christians, the most of the Lands in this Island they were given to God and the Church, with an execration on those to be separated from Christ, and given to the Devil, that should alter them, or employ them to any other use than by the *Donors*, they were at first devoted unto, which in general was the service of God, (although many in the times of Popery faild in the superstitious observing and requiring of many things which might have been Reformed, and the deceased devout persons wills been observed inviolably in the general, though not in that specifical service required, 'Twas so high a crime in the eyes of those that saw only by the light of nature that the *Areopagit* condemned *Ælians* boy for this sin. u God almost miraculously killd King *Rufus* w by an Arrow shot by Sir *Walter Tirrel* at a Deer; He was wont to call that got from the Church sweet-bread, but it proved bitter to him at the last, when he was slain in his sports in the new Forrest, which for his pleasure he had made, thereby depriving seventeen Churches of their Revenues, and the Ministers of the Churches, and also the people of dwellings, depopulating those Parishes, God had warned him x that it was a snare to devour that which was holy, and after vows to make enquiry. He had at that time also in his hand three great Bishopricks, viz. *Canterbury*, *Wincheſter*, *Sarum*, and twelve Abbies in Farm, his Brothers Son also was slain there. y

s Valerius max. lib. 1. cap. 2.

t Levit. 27. 28. Luke 21. 5 καὶ τίνων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται.

u Ælian: Hist: lib. 5 cap: 16. Var: Hist.

w See *Hoywoods* History of the death of King *Rufus*.

x Prov: 20 5.

y Fox Acts and Mon: 1 Part, page 171, and printed 1610.

Idolaters of old conferred Lands and Riches, yea much of their Goods on their Idols service, and Priests, witnesse these Scriptures z and the wisest of them were afraid for fear of death to commit Sacriledge, or to take away any Lands or Goods devoted to their gods, such they repated Atheists, a as *Dionysius Senior*, *Nero*, *Julian*, the Apostate, and others, and the living God to shew his detestation of his Sin, hath accordingly plagued the same. As *Swanus* the first *Danish* King in *England* that wasted and spoiled the Land of St. *Edmond*, devoted to Gods service; shortly

z H: st: 218. Ezek: 16. and 1 Kings 18, 19

a Valer Max. lib: 1, cap. 2

after

after, saith *Fox*, he died suddenly, crying and yelling among his Knights; some say he was stricken with the Sword of St. *Edmond*, of which he died the third day, *b* which caused his Son *Canutus* after his death, to grant them their Freedom and Liberties, and to enlarg their Possessions, building a Church and Abby there: after which it was used that the Kings of *England*, when they were Crowned, sent their Crown for an Offering to St. *Edmonds* shrine, and after redeemed the same at a dear rate. *c* *Julians* Uncle, & *Felix* the Kings Treasurer, who took *d* away the Silver and Gold *Constantine* had Dedicated, by fearful Plagues perished; the one Vomited at his mouth his Ordour till he died, and the other, Blood. Many yet alas in these Iron dayes which are mixt with Clay, *e* without fear or shame, have attempted to devour things Consecrated, and have effected wicked devices as the *Psalmist* saith: *f* but they have been cut off, and are not what they were: Do but diligently consider, (there) where their place stood, and they are not, I mean the *Parliament* that first sold the Bishops Lands, and those after them that sold the Dean and Chapters Lands; and what may be the end of those that have bought these, and retain these to their own use, without Repentance, may be conjectured by what hapned to *HENRY* the Eighth, and his Favourite, the Earle of *ESSEX*, who sold and alienated the Land and Revenues of the Monastries; they were cut off, and their Posterity is not known. And truly I think, this was not the least sin that stuck too, and devoured like the Bagles feathers, the Crown Land. Gods Revenues wrung from him by violence, or stoln away under any specious pretence, proving like the Gold of *Tholouse*, that prejudiced still the owners of it, or like *Achans* Wedge (which was indeed devoted Gold) that kindled a fire on himself, his Family, and the rest of his goods, which prov'd his utter destruction *g*: And yet though divine vengeance sleepeth not, nor spareth the greatest Delinquents in this sin, yet such hath been the prophaneness and Atheism of some, the ignorance and blind zeal of others, to Petition to have all the Churches Revenues sold, and to have a Law confirmed for the taking away of Tythes, *h* and some other competent Maintenance to be setled in lieu of it. But what is this, but as if men under pretence of Liberty, should desire Property to be taken away, and that it may be lawful for any man to steal from his Neighbor, nay, from his God, (under pretence of given them

b Fox ut supra page 145.

c Fox ut supra page 146.

d Theod Eccles. Hist. l. 3. c. 11, 12.

e Dan. 2. 42

f Psal. 37. 7.

g Josh. 7

h See the Resolution on the Question by the Parl: April 29. 1652. 1 Mar. 3, 8, 9, 10, 11, 12. Non remittitur peccatum nisi restituatur ablatum. Aug. Circuite totum mundum non reperietis tam effrenem licentiam in gentibus qualis inter vos grassatur. Illi enim obsequium aliquod reddunt diis suis & sacrilegium illis est abominabile vos autem me fraudatis. Calvin in locum prelect.

them satisfaction for it another way) for so the Lord of Hosts by his Statute Law, by which all shall be judg'd, accounts it, *Ye have robbed me in Tythes and Offerings;* And to terrifie those of that age from this sin, he sets down the punishments to be inflicted on them, unless they repented of it, and restored the Goods taken, by making satisfaction for the Sacriledge, and forsaking afterward the sin, and hereupon he promiseth *i* a blessing on them when they should so do. God needeth not our Offerings, Gifts, nor Tythes, but his poor Members do; and what is done to any of them, is done to himself, and his Ministers wants these, that helped by these, they might attend on his Service and Worship, and therefore well may he call these his, which are destinated for things so dear unto him, as are the poor who are his Children, as dear to him as the apple of his eye, and his Worship and Glory, which he will not give to another; *k* therefore without doubt (saith one) God is wrong'd of his Right, and Sacriledge is committed (which the very Heathen abhord) when either Christs Ministers, or the Poor, are defrauded of their due. Now God challengeth the Tyth for his due; *l* All the Tyth was *Jehovahs*, Holiness to him: nor was it to be redeemed or changed, and that by the Law of Nations, for 'twas allowed of, and approved, and practised long before the Ceremonial Law was given by *Moses*, as *m* in *Abrahams* and *Jacobs* dayes who paid their Tythes; *n* Yea, this seems to be a positive Law of God, given unto *Adams* Sons from the beginning, for both *Cain* and *Abel* brought their Oblations *o* and first Fruits of the Corn, and of the Beast: and God required of the Souldiers that fought against *Midian* (before the *Israelites* had any Land to pay their Tythes out of it) to pay the Tenth of their Spoyles: *p* yea, the first City on this side *Jordan*, which the *Israelites* took in *Canaan* by War, was by Jesus Christ himself devoted to the maintenance of the Priests, and to his own Service; I mean the Silver, Gold, vessels of Brass and Iron in *Jericho*, they were all to come in into the Treasury of the Lord; *q* yea, he was so careful for his own portion, that *Achan* having taken of the devoted thing by stealth, and dissembling it, hiding the 200 sheekles of Silver, and the Wedge of Gold in his Tent under the Earth, that God is displeased with all *Israel* for it, and would not go forth with their Armies until this accursed thing, with *Achan* and his Family were consumed by fire: *r* And truly we shall find that the Devil who

i Mat. 3. 9.

k *Suum Deus meritò vocat ac censet quod destinat in cultum suum. Idem sacrilegi sunus quoties non reddimus fratribus nostris quod Deus jubet.* Calv. *in supra.*

l Levi. 27. 30, 31.

m Gen. 14. 20. & 28. 22.

n Gen. 14. 20. & 28. 21. 22.

o Gen. 4. 3. 4.

p Numb. 31. 28, &c.

q Josh. 6. 17, 19.

r Josh. 7. 26.

is

is Gods ape, set his Children and servants about this work of old. You know what honour and means the Priests of the *Egyptians* had in *Josephs* dayes, insomuch that a Priest and Prince of *On* are words Synonomous: *s* One man in those dayes enjoying both Offices, as *Melchizedec* was King of *Salem*, and priest of the most High God. *t* For among the *Egyptians*, Priests were learned men, and Doctors [illegible], Officers, *u* though here he seems to be the chief Priest amongst them who was the next in honour to their King; for to this *Heliopolis*, or City of the *Sun*, the people used to resort once a year to do honour unto the Sun by Sacrifice. *w* The *Magi* also amongst the *Persians* and *Chaldeans* had little less honour or maintenance. *x* Amongst the Greeks they used to Sacrifice the Fruits of the Earth. *y* So *Numa*, the famous Law-giver, ordained the like amongst the *Romans*; *z* and the like was for their offering of Beast, and paying of Tythes. The Priests of *Baal* had Courtly Provision and Attendants at *Jezabels* table: *a* And without question those Priests of *Jeroboams* making, who waited on the service of the Idols at *Dan* and *Bethel*, had the Tythes belonging to Gods Priests given them, and other rich Offering besides, otherwise they would not have so eagerly have coveted that Office as they did, *b* which God calls their Hires *c* they gave when they committed Spiritual Adultery. The *Athenians* also, as I shewed before, separated the Tythes for their Idol-service. *d* So did the Latins to *Hercules*: *e* nor did the Devils, whom they worshiped, hinder his servants in this service, but moved them to it, and commended them when they were most lavish therein, and then gave their Answers, when they would not before, as in the *Laconian Hecatombs*: and in *Crœsus* and *Julian* Gifts and Sacrifices, before they fought with their Enemies, both which the Devil deceived with his equivocal Oracles.

And no marvel Satan approved of these Tythes and Offerings: Sith that hereby God is wronged of his Right, and his Honour is given to his Enemy, and his kingdom hereby was advanced, his Worship maintain'd, and mens souls destroyed: For as the godly by payment of their Tythes acknowledge their subjection and thankfulness to God, (the payment of these being a token of subjection) *f* and a grateful confession that 'twas Gods blessing made them fruitful, and gave them that encrease, by which they honored God, and maintain'd his Ministers and Worship. So

s The Septuag. translates it, Priest of *Heliopolis*, or he may be the President & Prince of it; perhaps he was both, as was the manner of those times and places. *Ainsw.* Annot. In Gen. 41.
t Gen. 14. 18.
u Diodor. *Siculus, lib.* 2.
w Herod. *in Euterpe.*
x Justin *Hist.*
y Hom. *Iliad.* 1.
z Plin. *lib.* 18. *cap.* 2.
a 1 King. 18. 19
b 1 King. 13. 33.
c Micah 3. 7.
d D. Laert. *in vita Solonis.*
e Pompon. *lat. de sacerd. Macrob. Saturn. lib.* 3. *cap.* 12.
f Heb. 7. 4, 5, 6, 7.

Idolaters by the payment of their tythes to the Idolatrous Priests as the *Brittons* of old did to their *Flamins*, thereby they acknowledged Satan their Lord, who is therefore called the God of this world, gave thanks to him, honored him, and maintained his service; and therefore Satan could not endure that men should pay their Tythes to Gods Priests and Ministers, neither under the Law, nor Gospel, *g* well-knowing that Sacriledge it strikes at the root of Religion, and of the true Worship of God: and therefore as of old, so now he tempts men to it, (though now more craftily) under the specious pretence of Piety, [and though by with-holding these, they starve and kill Christs Ministers] yet many (as the pharisees of old) think herein they do God good service, when indeed by those that truly fear God, and by experience in other Countries, 'tis known 'tis a means to introduce Popery, or Barbarisme, to destroy Learning and Piety, and to remove our Angels, and Gods service together: *h* As it came to pass in *Israel* before *Nehemiahs* second Reformation, when the Tythes and Portions of the *Levites* were not given them (although their Lands, Gleabs, Fields were not sold, nor let out, for thither they retired for food: *i* This is (as is conceived) the reason why the Devil is so busie (seeing A Reformation and purgation of Gods service and Ministers is now in agitation, to cleanse us from Romish and other superstitious dregs) to cry down the Ministers of Christ, and their Maintenance too, as Popish and Antichristian; that so he may draw us from abhoring Idols to commit Sacriledge, which is indeed the greater sin; *k* which the Apostle inveighs against, with a bitter Interrogation, *Thou that abhorrest Idols, dost thou commit Sacriledge?* For this sin will serve well his turn to overthrow not only the begun Reformation, but also the professed Protestant Religion from amongst us, that so he may hereby make our Reformers the destroyers of our Religion; for by this means he knows our Ministry will become poor, illiterate, and contemptible, wanting Books to provide, or time to study, and so there will not be found as heretofore, (such as *Ridley*, *Latimer*, *Cranmer*, *Willet*, *Fox*, *Jewel*) able men to convince the gain-layers, to encounter either by Dispute, or Dying, with our equivocating and sophisticated Jesuites, or with our cunning *Socinians*, *Arrians*, *Pelagians*, *Nestorians*, and such like Wolves and Foxes this age hath pro-

The giving of the Tenth Beast to the Lord was (besides the acknowledgment of their Obedience, Subjection, and thankfulness to him for the other Nine) A confession that the beginning of all propagation & encrease was from God, without whose blessing all Creatures are barren & fruitless, *Gen.* 1. And the giving of the Tenths of the Trees & Corn, was an acknowledgmen that Gods blessing made them plentious in the fruit of their Trees and Ground. *Ainsw. Expos. on Levit.* 27.

g Nehem. 13. 10, 12. Mal. 3. 8. Luk. 11. 41, 42 1 Cor 9. 6, 7, &c.

h Nehem. 13. 10, 12

i See ver. 11, 13

k Rom. 2. 22.

produced, whilst the golden reins of Discipline have hung loose. This was the old plot he set *Julian* the Apostate about, to extirpate the Name and Faith of Christianity, whilst he hindred Christians from training up their Children in Schools of Learning, *l* and 'twas *Pharoahs* design to keep them poor, and over-burden them with work, that so they might not hearken to *Moses* Message, but refuse Gods service, as they did some of them *m*. Also the Princes of *Midian* had such a diviliſh intention, that they might keep *Israel* in subjection, and subvert the true Religion that was amongst them, and so bring them over to their Idolatry, *n viz.* by taking away the *Levites* Cities and Lands in the Land of *Canaan* which the Eleven Tribes had given *o* by Gods appointment *p* unto the *Levites*, for so the Levites and Priests houses are called, The houses of God, which they resolved to take into their possession, (there being no houses of God built till *Solomons* time) which proved both a snare and ruine to them all: *q* and the like success the Prophet by the Spirit imprecateth on such sacrilegious persons for the future whom he calls Gods enemies, for they had, and did herein consult against God, *r* because 'twas against his hidden ones, *viz.* The Saints that are hidden by God in his Tabernacle in the day of Evil, from the strife of tongues, *s* and who are hidden in the world, for that knows them not. And lastly, because their life is hid with Christ in God, *t* nay, he desires more fearful Curses on these oppressours of the Church than hapned unto them *u*. The very Turks and Papists abhor this sin: And yet notwithstanding 'tis to be feared, these Three Nations are greatly guilty of it, in devouring things devoted: What our Pious and Devout Predecessors gave to the Ministers and maintenance of Gods service and poor, out of a zeal to Gods house, devoting it to Gods service, these have out of a fiery zeal, laid waste and consumed; yet we their Children, after their vows do make enquiry wch God abhors, *w* yet some in authority out of a blind zeal, have sold most of the Gleabs of the Land, & so devoured devoted things, notwithstanding the will of the Donors forbidding it, & the Oaths of our Princes heretofore made to the givers of them: as *Saul* endeavoured to destroy the *Gibeonites*, notwithstanding the Oath of the Princes made of old to them on the contrary, which caused a Famine in King *Davids* dayes: And I pray God there follows not a Famine in *England* as it did

l Theod. *l.* 3. *c.* 7 in his *Eccles. H.*
m Exod. 5. 6, 7, 9, 21.
Vide Newcomen's *Sermon* before the house of Parliament.
n Psal. 83. 12
o Josh. 21.
p Numb. 33 2
q Judg. 7. 22 & 8. 11, 21
r Psal. 83. 2, 5, 10
s Psal. 27 4. & 31. 20
t Colos. 3. 3
u Psal. 83. 13, 14, to the last.
w Prov. 20. 25.
2 Sam. 21. 1, 2.

on

on *Israel* for this sin: *x* And if the Glebs given to maintain Gods service in this Isle, may not be alienated from God, nor withheld from his Ministers whom he hath appointed to receive them, then much less may the Tythes of Grounds, Trees, Cattel, be snatch'd from them without injustice, if not sacrilege, *y* they being theirs who are true and lawful Ministers of Christ; and accordingly execute their Office by as good Law of the Land as any man holds his Free-hold or Inheritance in this Land, which were confirmed to them by *Magna Charta* of *Henry* the First, King *John*, and *Henry* the Third, and 37 times since by Acts of *Parliaments* and Ordinances, *z* and many times long before, as hath been shewed; they being most of them the Gifts and Legacies of devout Saints deceased, and given with direful imprecations on such who should alter their Wills, whose Testament cannot be revoked without injustice, *a Ultima voluntas est vitæ legis, sic juris consulti*: no reasonable men will do it, either despise it, reject it, or make it void, or adde to it, as *Theophilact* renders it; *b* therefore whosoever doth attempt or effect it, shews himself unreasonable.

And if it be oppression, injustice, and theft, for any persons under heaven, to make a Law to take away the Free-hold and Inheritance of an innocent man, or to disanul and alter the Testament of a Pious man deceased, who before he died bequeath'd his Lands and Goods to whom he pleased; then certainly the sin is aggravated in any persons that shall establish iniquity by a Law, to take away the Tythes, Glebs, and Lands given to God, which were the Gifts and Legacies of holy men devoted to God for the maintenance of his service and Ministers out of a zeal to Gods glory, being moved thereunto by the Spirit of God, *c* or to deprive the Ministers of their Free-hold and Inheritances, which not only by Gods Law, but by so many Laws and Acts of Parliament by our Ancestors through many ages is confirmed unto them: And though it be objected, That many of these Lands were given for Superstitious Uses, as to say Masse, Pray for the Dead, &c. To this I Answer, That 'tis not lawful to employ these to those Superstitious ends which perhaps the Testators in those blind times of Popery, seduced by Antichrists Ministers, allotted them for: Yet the main Intention of these Zealous persons is to be respected, which was Gods glory, and the maintenance of Gods service, and Ministers: For the Abuse of any thing,

x *Ut supra*

y Matth. 10. 10 Gal. 6 6

z See Mr. *Pryns* Gospel-Plea for Tythes

a Gal. 3. 15 If it be but a mans Testament, yet if it be confirmed by the Seal and Death of the Testator, no man disannulleth or addeth thereunto. *Nihil addi vel ademi impossit secundum omnia jura.* Lutheri *Comment in loc*

b ἐπιδιατάσσεται. *Vide* Gagneus *in loc.* Gal. 3. 15

c Alnsw *Annot. on* Levit. 27. 1. The Lord concludes this law touching Vows and voluntary Services which his people should honour him with of their own accord, through the working of his Spirit in them.

bing, takes not away the right Use of it: nor the aberration in some circumstance make the Design frustrate. The censors of *Chorah, Dathan*, and *Abiram*, and their company, were to be taken up out of the burning, because they were hallowed, though now ill employed, and turned afterward to an holy Use, even for broad Plates to cover the Alter. Many Gifts and Ornaments of the Temple which had been confer'd on it, though by disobedient and superstitious Persons as Christ intimates *e* for ill ends, yet Christ though he condemnes the sin, and reprehends the persons offending, never gave any order for the selling of those Gifts, or converting them to another Use, for they were holy; as were the Gifts given by *Artaxerxes* and his Counsellors *f* long before; The vessels of the Temple which *Nebuchadnezzar* brought forth out of *Jerusalem*, and put them in the house of his God, which *Belshazzar* also abused to Idolatry and Excess, *g* are by *Cyrus* restored *h* and carried up to *Jerusalem* by *Sheshbazzer*, and were brought into the Temple and put every one of them in his place. *i* *Darius* also gave great Gifts and Maintenance for the Service of God and his Ministers, although he were a Heathen Prince, and fail'd in the circumstance, giving the same not for Gods glory, and in Faith of Christ typified in those Sacrifices, nor for the obtaining pardon of his sins thereby, but rather out of servile fear of Gods Judgments, or self-love, for the preservation of his life and his Children, *k* yet this being given with a direful Execration, the same fell on those that took away these Gifts, as on *Jason*, *Antiochus*, *Menelaus*, *Apollonius*, and others, who took the holy vessels with polluted hands, and with prophane hands pulled down the things that were dedicated by other Kings to the augmentation, and glory, & honor of the place *l*. these *Antiochus* gave away, and he took out of the Temple no less than one thousand and eight hundred Talents, for which shortly after the Lord smote him so that he died miserably. *l* Now as it was lawful for those under the law by Vows, or Gifts, to Consecrate and Devote persons Money, Houses, and Lands to Gods service, and the maintenance of the Priests and Levites, and no devoted thing was to be sold, or redeemed, but was most holy unto the Lord; *m* So also under the Gospel it was Prophesied, That the godly should anathematize, or devote with a Curse their substance and desireable things *n* unto the Church for the Maintenance of the Ministers,

d Numb. 16. 37, 38, 39. Unlawful for common uses, because they had made them for vessels to minister unto God withal. *Ainsw.* in loc.

e Mat. 15. 5. for they are called *Anathemata*. Luke 21 5

f Ezra 8 28 So were all gifts given to God and his Ministers, Lev. 27. 9

g Dan. 5. 2. 3

h Ezra 1. 7, 8. 11.

i Ezra 6. 5

k Ez. 6. 10, 11, 12

l In Simon, and Jason, & Antiochus, Menelaus, Apollonius, and others, *vide* Rawl. hist. lib 5 c 6. 2 Mac 5. 16. & 9. 28 Heliodorus. *l* 2 Mac 9. 5, 6, 7. & 28. So 2 Mac. 3 ch. & ch 4. in Androdronico.

m Levi. 27, 28, 29. *Hamin.* in Rom. 9. 2.

n Micah 4. 13. Isa. 60. 5, 6. & 61. 6. Rev 21. 24

and

poor Saints therein, which also in fact was performed *o* by th Gentiles.

To Conclude, The Apostle gives the Reasons of it, provin these Gifts, Offerings, and Devoted things belonged to the Mi nisters by way of Debt and Duty, *p* for if the people have bee made partakers of their spiritual things, their duty also is to Mi nister unto them in carnal things; therefore saith he by way o command, *q Let him that is taught in the Word, communicate t him that teacheth him in every good thing*; or as in the Original *in all good things which they enjoy* Now how can this be done without communicating a part of all they possess unto them, a Christ commands his Disciples to do, *viz. Give alms of all tha ye possesse, or of such things as you have*, r *and then behold all thing are clean unto you.* Almes they are, in regard of the Poor tha enjoy them; and Debts and Honour, in regard of the Minister that deserve them, and of God who requires them, who ac counts himself paid and honored, when they are duly and trul given to his Embassadors. Now what part was that under th Law but the tenth? And under the Gospel it must needs be a large a part as it was under the Law, according to Christs Ordi nance; *s* For so hath the Lord ordained, *That they that Preac the Gospel, should live of the Gospel*, as *they that waited at the Al tar, did live of the Altar*, which, ὡς, as, is of equality, not simi litude.

Therefore I cannot see how either Christians can obey this Or dinance of Christ, or pay their Debt, or shew their Duty, un less they pay their Tythes, or what is equal thereunto: For 't not a pecuniary Stipend short of the Tenth, nor an Alms give half worth the Tenth, that will pay the Debt, or perform th Duty, much less obey Christs Ordinance which is made in Justic and Truth to continue to the end of the world. Those Pries that served at the Altar, lived partly by Oblations, free-wi Offerings, and Sacrifices, and by Devoted things, and Tyth which were brought into Gods house to feed them, and so the are said to live of it, *t* although they had Estates, and House and Cities of their own, as its plain *u* by Gods command a lotted them for a part of their livelihoods: The equity of whic Law, saith holy *Ainsworth*, who was no friend neither to B shops, nor Tythes, both for honoring the Lord with our substanc *w* and for maintaining of his Ministers, is perpetual. Therefo speakin

o Acts 2.45. & 4.32, 34, 35, 36. & 5.1, 2, &c. & 11, 29. 30.
Rom. 15.26
p Cor. 6.11. & Rom 15.27
q Gal. 6.6 ἐν πάσιν. ἀγαθοῖς.
r Luke 11.41
s 1 Cor. 9.13, 14. *Non est sicut similitudinis sed æqualitatis.*
t 2 Chron. 31.5, &c.
u Levit 6.26. & 7.31, 34 Neh. 13.12 Josh. 21.4 &c. Numb. 35.2
w Prov. 3.9. Gal. 6.6. *Ainsw.* Annot in *Numb.* 35.1.

eaking of the Church under the Gospel according to these le-
l figures, *x* he saith, *When ye shall divide the Land by inheri-
nce, ye shall offer an Oblation unto the Lord, an holy portion of the
and, &c. which shall be for the Priests, the Ministers of the San-
uary, who shall come neer to minister unto the Lord; and it shall
a place for their houses, &c.* For so hath the Lord ordained, that
hey which preach the Gospel, should live of it, *viz.* By those
oluntary Alms and Offrings which the people should give them,
nd by the Tythes they should pay to them, although they have
leabs and Houses of their own to live in. The Ministers are to
ave as free, bountiful, and certain Means to maintain them for
reaching of the Gospel, as the Priests had that served at the Altar
or their attendance thereon: Christ afforded food and rayment
ufficient to his Apostles when he sent them to preach, and there-
ore would not have them to provide before hand for things ne-
essary, *y* and gives a reason grounded in equity for it, because
he labourer is worthy of his meat, or of his hire, as St. *Luke* stiles
t, or *reward* as the word signifies: Intimating that as 'tis op-
pression and cruelty in men not to allow their Servants meat that
abour for them, and wages for their work; so 'tis no less sin a-
mongst Christians not to allow their spiritual labourers the same:
Nay, the Apostle proves it an unnatural and an unreasonable sin
or men guided only by the light of Nature and Reason, allow their
Horses and Oxen meat, that do their work; and the like belongs
o the Ministers of Gods Word who tread out the corn according
o Gods ancient Law, *Thou shalt not muzzle the Oxe that treadeth
out the Corn.* *a* Spiritually this figured the labour of the Mini-
sters of the Word, preparing the bread of life for the Soul, as
he Apostle sheweth *b* twice to confirm Ministers maintenance.
And therefore by word or deed, or any other way, to hinder
them from receiving of these is a transgression of Gods Law, St.
Paul himself being Expositor of it. To keep back the Hire of
the Labourers is a crying sin in the ears of the Lord of Hosts; saith
another Apostle, It sounds high, and enters soon: *d* And will
not the keeping back and detaining of the spiritual labourers hire
cry as loud, and as soon pierce Gods ears, as that of the temporal
labourers; when they are his Embassadours, and stars in his right
hand, and the glory of Christ; and he hath in a special manner
reproved Kings for their sakes, and commanded all men not to
touch his Annointed, nor do his Prophets no harm, Psal. 105. 15.

x Ezek. 45. 1. 4, 5, &c. & 48. 9, 10, 13. which Houses, Gleabs Lands, once given as a portion to God, might not be sold, changed, nor altered, nor alienated by the Priests themselves, much less by any other. See *Mr. Prynns* Gospel Plea, p. 98.

y Mat. 10. 9, 10.

z Luk. 10. 7. τοῦ μισθοῦ αὐτοῦ.

a Deut. 25. 4.

b 1 Tim. 5. 17, 18. So the Hebrew Rabbins write; A beast is to eat all the while that he worketh, and he is not to be musled by string or voice, thereby staying him from eating; for whoso doth so, is to be beaten: or if he put a gag in his mouth, or keep him from water, or use any other means to hinder him from eating. *Maimon. tom. 4. cap. 13 sect. 1, 2, 3. of hired things*

c 1 Cor. 9 9

d James 5. 4

Not is their hire to be ſmall, but honourable; and therefore ſtiled by the name of Honour, *e* becauſe Chriſtians honour both God and them in giving and paying the ſame. *f Honour the Lord with thy Riches, and With the firſt Fruits of all thy encreaſe*; To which Duty is annexed a large Promiſe of temporal and ſpiritual good things: *g* For as Tenants honor their Lords and Stewards they ſend, in paying their Rents and Tributes due; ſo do theſe honour God and his Stewards, in paying that which he requires of them, and is due to him, and to be paid to them: for their meat ſhould be ſo largly provided for them, that they ſhonld not have only ſufficient to provide for themſelves and Families as had the Prieſts of old, (neglecting which, they ſhould be worſe than Infidels) *h* but they ſhould alſo have to entertain ſtrangers, and to be Hoſpitable to thoſe that viſit them: and therefore its a Goſpel-Precept given to them, which I find was not given to the Prieſts under the Law, *That they be lovers of hoſpitality*. *i* To conclude, if Souldiers are worthy of their pay, (which God forbid any ſhould deny to ſuch as are faithful and good) if Tradeſmen that truck or merchandize are to have money or an equal value of other Commodities from thoſe they trade withal: if Shepherds are to be paid for keeping their Sheep; then alſo ought the Miniſters of the Goſpel to be paid, who are Chriſts Souldiers, and commanded to endure hardneſs, *k* attending only and wholly on this Warfare. 'Tis fit theſe ſpiritual Merchants that communicate to men the heavenly treaſure of the Goſpel, ſhould receive at leaſt earthly things for it; for if their Auditors have been made partakers of their ſpiritual things, the Apoſtle ſaith, 'tis their Auditors duty to miniſter to them in carnal things, *l* 'tis fit theſe ſpiritual Shepherds ſhould be liberally fed and clothed by the Flocks they feed, as the ſame Apoſtle proves *m* from equity.

And indeed without this the Miniſters cannot in humane judgment ſo well rebuke with all Authority as they ought, *n* nor perform their Office of giving themſelves alwayes to Prayer and Preaching as the Apoſtles did. *o* 'Tis too well known by experience, That the poorer ſort of the Miniſt y are deſpiſed, even by thoſe that profeſs Godlineſs, how much more will prophane men contemne them? poor men and their counſel are alwayes lightly eſteemed. *p* But a liberal maintenance as it will cauſe their perſons to be reverenced, ſo alſo will their Doctrine by the world be

e 1 Tim.5.17
f Prov.3.9,10 *Divitiis non naturalibus ut aurum & argentum & ejuſmodi, Et ſecundo naturalibus quas terra perfert.* vide *Mercerum in locum.*
g Mat.21.34.
h 1 Tim.5.8
i Titus 1.8 Although the Prieſts were ſo rich and honorable that they were chief of their princes.
k 1 Tim.5.8.
l Rom.15.27
m 1 Cor.9 7 *Ne videretur Apoſtolus gravare a quum eſſe quod faceret oſtendit, à comparatis, quum & milites ſtipendiis acceptis, & Agricola ſuorum fructibus laborum & Paſtores ſui gregis proventu vivant.* Beza *in loc.*
n Tit.2.15. & 1 Tim.4 11
o Acts 6.4
p 1 Sam.18.23 Prov.18.23. & Eccleſ.9.15.& James 2.2,3

be sooner hearkned unto, and they themselves be freed from those temptations which usually accompany poverty, as of flattery, time-serving, men-pleasing; yea, and wrenching the Scriptures for their own profit, as most of the poor Vicars and Curats in the late Bishops times did, and at this day most of your poor Friars and Monks do. And this generally did the inferior Clergy of old, as when the *Arian* Heresie prevailed, they turn'd *Arian*, and so did they who lived in Queen *Maries* dayes; as did *Balaam* of old, and those St. *Jude* speaks of, that run greedily after his Errour *q* for reward, having mens persons in admiration because of advantage, for they changed themselves and their peoples opinions according to those that were in power, and so maintained them; as too many lately have done from an Argument drawn from their Wives-bellies, and Childrens-backs, just as *Jeroboams* Priests who were of the lowest of the people, who for maintenance upheld his Calvish-worship: *r* And as the Priests of *Baal* served at that Idol-service to be fed at *Jezabels* Table, to prevent which let them quietly enjoy what is already by Gods and mans Lawes settled on them; and if that be not sufficient, let more be added to make it an honorable and blessed Maintenance, that so they may not (as those of old) sophisticate as hucksters the Word of God, but may preach it, as of sincerity as of God, in the sight of God the Gospel of Christ. *t* *Aaron* and his Sons when they were call'd to the Office of Priesthood, had Garments put on them of Honor and Glory before the whole Congregation, that so they might be the more reverenced and obeyed. *u* And God to honour *Elisha* the Prophet, who had been but servant to *Elias*, when he was to succeed in his room, had not only the internal Gifts of the Spirit conferred on him, (the Spirit of *Eliah* being redoubled on him) but had even a Miracle wrought for him, to procure honour and obedience to him from the rest, both of the Prophets and People: *w* And if this were necessary for the Priests and Prophets under the Law to procure obedience to their word; how much more should it be under the Gospel to the Ministers thereof, whose ministration is far more glorious, than that under the Law: *x* That the Ministers and Prophets should have honour and glory put on them, which can never be, so long as they be poor, mean, and contemptible, as before hath been said: Therefore that the people may obey and submit unto them, that are over them in

q Jude 11. & 16 & 2 Pet. 2. 14 *Sicut lucri causa maledicturus Israelitis venerat Balaam. ita lucri & quæstus gratia, perversa annunciant dogmata.* Gagneus *Scolia in Epist. Judæ.*

r 1 King 13. 13

s 1 King. 18. 19

t 2 Cor. 2. 17.

u Ex. 18. 23. 2

s For these two, *viz.* honor and glory, signifie the highest degree of dignity. Honor inwardly in the heart and affections, Glory outwardly in the appearance and carriage: Their garments were to be new and fair, like the garments of great men: every polluted old or dirty garment were for threads and weak for the Candlesticks, *Ainsw.* In loc.

w 2 King. 2. 14, 15, &c.

x 2 Cor. 3. 11

the Lord, and that the Ministers may wait for their souls, and so be able to give an account of them with joy, and not with grief; which will be unprofitable for the people, either in their Prayers when they give account of them to God, or at their Hour of Death, or day of Judgment, when they are to give an account of their Steward-ship, if they have not been honoured both with Reverence and Maintenance, or not obeyed and submitted to as his Stewards. *y*

y Heb 13 7

All the Apostles though Christ freely gave them power and ability immediately from Heaven to Preach the Gospel and work Miracles, *z* yet had they Hire for their labour sufficient to cloath and feed them, and to provide all things needful for them; so that they lacked nothing by their own confessions; *a* nor were they only to be provided for, but also their Wives were to be provided for, and maintained at the charge of those they taught, this power God gave them: And St. *Paul* challengeth it as belonging to other Ministers of the Gospel as well as to *Peter* and the rest of the Apostles: *b* and though he and *Barnabas* had not made use of that power, yet he pleads it belonged to him; and that he took wages of other Churches to do service to the Church of *Corinth*; *c* for he was supplied by the Brethren that came from *Macedonia*, which made that Church of *Philippi* which thus liberally contributed to the Apostles, to be more honorable than that of *Corinth*, *d* and this of *Corinth* to be inferior to other Churches for neglecting this Duty of providing for them, *e* for they wanted Fruit to abound to their account, and did not offer that Incense which gave an odour of sweet smell, that Sacrifice which was acceptable and well pleasing to God as the Church of *Phillippi* had done, *f* which made the Apostle St. *Paul* to rejoyce, and to be encouraged in his Ministry, they being his dearly beloved, and long'd for, his joy and crown: *g* and to encourage other Christians to imitate them, he praised God for this work of his Spirit in them, for it would redound not only to their spiritual account, and to their eternal happiness, but also God seeing them faithfully distributing his talents, he would encrease these temporal blessings also, supplying all their wants according to his Promises, *h* both in the Old and New Testament.

z Acts 2.

a Luke 22 35.

b 1 Cor. 9. 5
c 2 Cor. 11. 7, 9
d Phil. 4. 14
Rationem acceptí fecerunt quia spiritualia ex me, receperunt rationem dati non fecerunt quia nihil contra mihi pro illis sunt elargit, Gagn. *in locum scol.*
e 2 Cor. 12. 13
f Phil. 4. 18
g Phil. 4. 1
h verse 19, & Prov. 3. 9. 10
2 Kings 4. 8
Haggai 2. 19
Mal. 3. 10, 11
Mat. 10. 41, 42
Mark 9. 41
2 Cor. 9. 6
Gal. 6. 6, 7, 8

On the other side, If any person or persons, though never so great or many, shall detain or with-draw, or fraudulently keep back

back any thing Devoted or Consecrated to his Ministers maintenance, they will bring a Curse on themselves, and all others that partake with them in this sin, as its plain in *Achans* case, *i* it brought a consuming fire on him, his Sons and Daughters, his Oxen and Asses, his Sheep and Tent, and all that he had; which were burned with fire after they had been stoned. This with other sins annexed to it, brought sudden death on *Ananias* and *Sapphira*, *k* it brought severe judgments on the whole Nation of *Israel* in the Prophet *Malachy's* dayes, *l* especially on the sacrilegious persons, *m* Sir *Henry Spilman* sheweth at large how God hath wonderfully plagued this sin in our fore fathers dayes, *n* and of late in the last Three Princes Reigns; God who is just and holy in his wayes, who is the Fear, cutting off the Spriits of Princes, and being terrible to the Kings of the earth, *o* destroying utterly the Family of *Henry* the 8*th*. that great Tyrant and Church-robber, in the Death of Queen *Elizabeth*, who was the first that sold away openly the Revenues of the Church devoted to Gods service, changing the Consecrated Lands for others, with divers honourable and generous Families in this Nation (only in this Fact degenerating from true Piety and Charity) whose Posterity have felt the smart of Gods justice, and they inheriting their Fathers sins with those devoted Lands, and not restoring them, they have also inherited their plagues. Queen *Elizabeth* her self (though I hope a Saint with God) yet one of the last and worst works she did, by the flattery and perswasion of her Favourites, was the passing over the Mannor of *Sherbourne* belonging to the Cathedral of *Sarum*, (of which Revenue Bishop *Jewel* that great Champion of our Religion had made good use) unto Sir *Walter Rawleigh*, who was as I am informed by a Reverend D. of that Church warn'd to desist from that enterprize, foretelling him of the sad sequel would follow thereon; but his ambitious and Covetous Wife over-swayed the wise man, as *Solomons* Wives did him; *p* But the Donor lived not long after, but lost her life and Crown together, leaving it to a Forraign Prince: and though the Gift was sweet to those who for a while enjoyed it, yet it fill'd the belly with gravel, and raised him such foes, that burthen'd him so heavy, till they brought him to the block: and truly divine Vengeance attended all the owners of it ever since, *q* and hath not the like fate hapned to the Crown, that was adorned with these precious stones, which were on the brest-plate

i Josh. 7. 25

k Acts 5. 5. 10

l Mal. 3. 19, 10

m Hag. 1. 9. 10 compared with Nehem. 13. 10.

n vide *Spilman.*

o on Psa. 76. 12

p 1 Kings 11 4. He was by Dr. *Hide*, Cannon of the Church of *Sarum*, dissuaded from desiring the Dean & Chapter to ratifie the Gift of the Queens: and though that Sir *Walter* was by Arguments overcome, and contented to surcease the enterprize: yet his Wife would not suffer him to be quiet until the business was ended, as one of the Walters related to me.

q As the Earle of *Somerset*, Prince *Henry*, the Earls of *Bristol*, &c.

or ſhouſder of our Prieſts, *vix gandet tertium horis*, that I ſay no more; I could tell you ſtrange things: and yet God is my witneſs I ſpeak but truth, concerning the alienation of Tythes in the place where I live, even in the memory of man: A Knight, a Nobleman, a Juſtice of the Peace, a Gentleman, and his Widow, after they were once poſſeſſors of them, did all decay in their Eſtates, and died ſome of them ſtrange and unnatural deaths; I need not particularize in others: no Shire in *England* but yields plentiful examples: And truly I fear the firſt long Parliament that ſold the Biſhops Lands, and the ſecond that ſold the Dean and Chapters, felt the reward of this ſin. The Lord preſerve that to come, from ſelling the Gleabs that is behind, and taking away the devoted Tythes, leſt they drink of the ſame Cup, for the ſins of Sacriledge and injuſtice. But if Tythes which have been devoted and is moſt holy unto the Lord, be occaſion of offence to tender Conſciences, theſe may be redeemed with money, but he that will do ſo by Gods Law, muſt add thereto the value of them, the fifth part thereof *h* more then they are valued at by the Miniſters, which I ſuppoſe few will do, as the *Iſraelites* were to do under the Law. For though Chriſtians are not obliged to pay Tythes according to that manner and form as was paid to the Prieſts, and Levites; the Prieſthood ceaſing, the Law is changed with it, *i* as the Apoſtle ſheweth the neceſſity of it: yet ſeeing the Tythes and Gleabs were by our Religious Predeceſſors in the Primitive times devoted to God, and to the maintenance of his ſervice and Miniſters, as the Primitive Chriſtians in *Judæa* devoted the Money of their Poſſeſſions and Houſes they ſold *k* it's no more lawful for us (who do ſucceed in their Land and Houſes, who never bought theſe Tythes and Gleabs, nor ever were they given us by our Anceſtors, or by God immediately) to withhold or retain them, or part of them, than it was for *Ananias* to keep back part of the price for which he ſold his Poſſeſſion: And therefore I wiſh that ſuch as have Impropriations, and Gleabs, and Lands formerly devoted, would now tremble at this fearful example, and not expoſe themſelves to Gods wrath, or their Miniſters to poverty, or want, by their Uſurpations on them: And therefore let them with *Zacheus* either make Reſtitution to the Church, or at leaſt allow their Miniſters an honorable and ſetled maintenance in lieu thereof, otherwiſe they have gone beyond and defrauded their Brother, and God will avenge all ſuch. *l* 'Tis the

h Levit. 27 31 If he would redeem it for himſelf, *viz.* his own private uſe, for otherwiſe if he dwelt far off he might redeem it. Deut 14. 23, 25.

i Heb 7. 12 *Simul autem & lex. & ſacerdotium inſtituta ſunt: ſi ergo tranſfertur ſacerdotium legem, quoque tranſferri oportet.* Gagn. *in loc.*

k Acts 4. 34, 37, & 5. 1, 2. *Significat hoc verbum ἐνοσφίσατο. callide quidpiam ſurripere & quaſi efficere ne quidpiam ad Dominum perveniat.* Tir. 2. 10. *ſic* Ananias & Sapphira *cum hoc prædium Domino conſecraſſent*, &c.

l 1 Theſ. 4. 6

the golden Rule left us all, *Whatever ye would that men should do unto you, the same do ye unto them; for this is the Law and the Prophets.* *m* Now what Shepherd is it that would not be paid his Wages, and live of his flock? What Souldier would not have his Pay for himself, and his Family, to live comfortably on it? What Tradesmen is there that would not have exchang of Wares or Money for those things he trades in? What Country-man expects not to reap what he soweth? Or, What Labourer, Attourny, School-master, would not have Wages and Pay for their work and pains? This is true in all Arts, Manufactors, Labours, Professions; and Christ approves of it, *That the Labourer is worthy of his hire:* And shall only the spiritual Husband-man, the spiritual Shepherd, Merchant, Builder, Teacher, Souldier, Labourer, have no wages nor reward for his pains, who best deserves it of all others, it being longer ere they can perform this work aright, and it costing them more charge usually than other Works or Professions do, it requiring the most able Souls, *n* for who is sufficient for those things) it being the most difficult, laborious, and perillous work of all others, as perillous as Souldiers, *o* as labourious as Shepherds or Husband-men, *p* or as Merchants, as the Apostle sheweth: And 'tis as profitable to have such sort of Labourers as any other for all sorts of persons; Therefore Christ commauds his Disciples *to pray the Lord of the Harvest to send forth such Labourers.* *q* They being necessary in an ordinary way for the conversion and salvation of Souls; Faith coming by Hearing, and the Gospel preached being Gods power to the salvation of as many as believe: *r* for so it hath pleased God in his wisdom to dispose of things, that by the foolishness of Preaching (as the world accounts it) he will save them that believe. *s* And their Calling and Power committed to them is more honourable than the highest Callings are amongst men, they being the Courtiers and menial Servants of the great King of the whole earth, the Lord Jesus Christ, who is King of Kings, and Lord of Lords, they being all of his privy Council, and Stewards of his Mysteries, *t* co-workers together with God; *u* yea, they are all his Embassadours sent in the weightest Message that ever was, *viz.* To reconcile men to God, *w* being instrumental with Christ herein, who is the efficient, material, and meritorious cause thereof, called therefore Saviours, *x* they being employed by God in Christs stead, and Name, to make known the

m Matth. 7. 12 *Hæc est regula aurea, non lesbia pro omnibus communis.*

n 2 Cor. 2. 16. τὶς ἱκανὸς.

o 2 Tim. 2. 3

p 2 Cor. 4. 8. & 2 Cor. 11. 22. to the 33 verse, & 1 Cor. 9. 4 7. to the 15 verse.

q Mat. 9. 38

r Rom. 1. 16 & 10, 14, 17. absolutely necessary, *necessitate medii. Aquin.*

s 1 Cor. 1 21. & 2 Thes. 1. 10

t Psal. 134. 1

1 Cor 4. 1

u 1 Cor. 3. 9

w 2 Cor. 5. 20

x Obad. ult.

the infinite love of God in ſending his Son for to ſave ſinners, and the unſearchable riches of Chriſt which belongs unto thoſe that receive him, whilſt Chriſt in heaven is employed in his Regal and Prieſtly Office chiefly, and to prepare Manſions of Glory for them that believe through their word, as Chriſt pray'd for it, *y* and aſcended to effect it, *z* as on the Croſs by his Death he had merited the ſame: for though they be ſinful men, ſubject to the like paſſions and frailties with others, yet they have heavenly treaſure contained in them, *q* they being ſent to turn men from darkneſs to light, and from the power of Satan unto God, that ſo they may receive remiſſion of their ſins, and an inheritance among them that are ſanctified by Faith in Chriſt Jeſus, *r* they are called Angels for their power and honour, *ſ* and can do more with their Keyes than the greateſt Kings of the earth with their Swords, for they only can cut off men from the earth, and deſtroy the body, *t* but theſe can exclude men from heaven, and deliver their Souls over to Satan; *u* which even *Theodoſius* the Emperour confeſt when he was Excommunicated by St. *Ambroſe*; *w* And St. *Paul* exercis'd upon *Hymineus* and *Alexander* that they might learn not to blaſpheme. As the Prieſts pronouncing a perſon unclean, the people were to put him out of the Congregation: *x* So the Miniſters of Chriſt pronouncing a perſon unclean, the Congregation is to put away from their Society ſuch a perſon *y* till the Miniſter doth Abſolve him. *z* In a word, Chriſt ſpeaks with their tongues from Heaven, *a* they are placed by Chriſt and the Holy Ghoſt to feed the flock Chriſt hath purchaſed with his bloud, *b* they are Rulers of the Churches, *c* and the glory of Chriſt. *d* Now if their Calling be more laborious and perilous, more profitable and honourable than all other Profeſſions, Offices, and Callings, there is no reaſon nor Conſcience but that their Perſons ſhould be Reverenced, their Wages and Maintenance ſhould be proportionable in ſome ſort thereunto, that ſo their Doctrine may be eſteemed, and they themſelves may have ſufficiency both to keep Hoſpitality (which they of all others are obliged to do) *e* for they are to be lovers of Hoſpitality and of good men) and to buy Books, Food, and Cloathing for themſelves, and their Families, by which means they may be the better able to perform well their Callings, and with the more joy and chearfulneſs endure their perils and hardſhip, and may with the more gravity, reverence, and honour,

and

y Joh. 17. 20, 24, &c.
z Joh. 14. 2, 3
q 2 Cor. 4. 7
r Acts 26. 18
ſ Rev. 1.
t Mar. 10. 28
u 1 Tim. 1. ult.
w Theod. hiſt. Eccleſ. l. 5. c. 17 *Mihi autem non modo ad Templum verum etiam ad Cœlum ipſum acceſſus perclusus eſt, &c.*
w 1 Tim. 1. 20
x Numb. 5. 2
y 1 Cor. 5. 3, 4, 13.
z 2 Cor. 2. 6, 7, &c.
a Heb. 13. 25
b Acts 20. 28
c Heb. 13. 7
d 2 Cor. 8. 23
e Tit. 1. 8
A Biſhop or Elder ought to be φιλὸ ξενον καὶ φιλάγαθον.

and success preach the Word, and administer the Sacraments and Censures of the Church, to the glory of God and honour of our Lord Jesus Christ who hath sent them, and to the greater benefit and comfort of his Churrh to whom they are sent; lastly to the eternal salvation both of the preachers, and of them that are taught by them, who are free and bountiful in giving to them in the name of Prophets, for they shall receive the Prophets reward, *f* *Matth.* 10. For hereby they shall be fellow-helpers to the truth of God, *g* and by sowing these temporal things to the Spirit, they shall of the Spirit reap life everlasting. *h*

f Mat 10.41 *Qui Prophetam sua largitate sustentat, quamvis ipse Prophetiam non habet, apud Deum tamen prophetis præmium habebit* August Ex. loc

g 2 John 8

h Gal 6.8

Now then sith the Lands, Houses, Gleabs, and Tythes are the Ministers of the Gospel in this Land, by Donation, and Gift, God having given them to them, by our Ancestors Wills, who devoted them, as they were moved by his Spirit, and they being confirmed to them, and their successours, for so many hundreds of years for ever; and Ratified by many Parliaments both in the *Saxon*, *Danish*, and *Norman* Kings Reigns: and some of them in the *Brittains* dayes when they were Lords of the Land: And sith they have as good shewings, Evidences, Charters, Deeds, and Conveyances, for the quiet and peaceable enjoyment of them, as any other Persons have for the enjoyment of their Manors, Lordships, Honours, or Free-holds.

Arguit eos qui falso paupertatem pretendebant ne doctores suos alerent, nolite inquit errare novit Deus vestras facultates neq; irridetur tanquam ludibrio deceptus haberi potest, hic enim Græci irrideri profalli sumunt. Gagnes in loc.

Lastly, Sith they are theirs by the Law of Nature, and Nations, and by the Command and Ordinance of Christ under the Gospel, whose Law is irrepealable by man, (he being Lord paramount) sith they are theirs by the Common, and Civil Law, which confirms the Wills and Testaments of dead men deceased, sith they are the Hire for their Labour, their Wages for their Work, the honour due to them from the people they teach; I cannot see how any person, or persons on earth (without destroying Property, and committing injustice and Sacriledge, can sell these away from them, or alienate them to any other prophane, or common use, or prohibit the people to pay them to those that teach them. Hearken what the Apostle saith, Be not deceived, neither by thine own heart which is naturally full of self-love, and adicted to covetousness; yea, deceitful above all things, and desperately wicked, *i* nor by others, who for self interests, or by-ends, perswades thee this is no sin, out of Pride, prejudice, malice, hypocrisie, or love of the world; for God is not mocked, nor will he be, by carnal reasons and pretences. But look in this

i Jer. 17.9 *Tam varium est cor versipelle insidiosum quod æstus suos multis involueris convolvat, ac tegat ut ne homo quidem ipse sibi abunde notus esse vix unquam queat* Ecol in loc.

particular, what a man ſoweth, that ſhall he reap. If men will impiouſly make void the Wills and Laws, not only of men, but of God, they cannot free themſelves from the guilt of prophanneſs and Sacriledge, and of more than Pagan ſh injuſtice, as the Apoſtle intimates, *k* for the Heathen abhor'd to do it to their Prieſts, though they were imploy'd in a falſe Worſhip: And therefore *Joſeph* in *Egypt* durſt not buy the Prieſts Lands, leſt he ſhould have been accuſed of Sacriledge by the Nobility, or Comminalty *l*: I have heard it reported of certainty, That when a *Turkiſh* Embaſſadour came into *Spain*, and was by ſome Agents from the Pope, ſollicited to embrace the Chriſtian Faith: He beholding the gallantry of the *Spaniſh* Court, and the rich garments and Robes they wore, but withal eſpying the mean Habit of the Prieſts, and how contemptible they were whom they ſtiled Chriſts Embaſſadours, that he cryed out, Surely that Religion cannot be true, where the Profeſſors of it are ſo brave and rich, and their Teachers ſo poor, and beggarly, whom they ſo much undervalue and contemn, as not to allow them food and cloathes convenient to maintain them. 'Twas otherwiſe with the *Galatians* who were converted by St. *Paul*, they received him as an Angel of God, yea, as Jeſus Chriſt himſelf; and were willing not only to impart their goods, but if it had been poſſible, they would have plucked out their eyes and have given them to him, *m* ſuch was the true zeal of the godly in the primative times, ſo ſincere and fervent their love, that they not only parted with the Tenth to their Teacher, but ſold all the Lands and Poſſeſſions they had, and laid down the Money they received for them, at their Teachers feet, deſiring them to employ it for their own, and the Churches neceſſities *n*: but this fire is almoſt quenched, this love (as Chriſt foretold) *o* waxeth cold in theſe laſt uncharitable and worſt dayes, in which, as the Apoſtle alſo predicted, men ſhould be lovers of themſelves, more than lovers of God *p*, and prefer their pleaſures, profits, honours, before him, and his ſervice, and Miniſters, although concerning them Chriſt hath ſaid it (who will not lye, nor can he repent) That he that heareth them, heareth Chriſt; and he that deſpiſeth them, deſpiſeth Chriſt *q*: And truly what do men do by not receiving their words, but put from them the Word of Life, and judge themſelves unworthy of it *r*; as the Jewes at *Antioch* did: or by not giving double honor to their perſons, who deliver their Embaſſage,

k Heb. 9. 27. & Gal. 3. 11

l Gen. 47. 22 And they had a portion aſſigned them of *Pharaoh*, and ſo had no need to ſell them as others had

m Gal. 4. 14, 15

n Acts 4. 34, 3, &c.

o Mat. 24. 12

p 2 Tim. 3. 4

q Luk. 10. 16

Si legatum principum in terra contemptum crimen habet nefas eſt illos deſpicere quos miſit omnium noſtrum redemptor Chriſtus rex regum & judex principum.

r Acts 13. 46

Embaſſage, but ren'er themſelves ſubject to the greateſt plagues, even to be in a worſe condition than *Sodom* and *Gomorah* *f*.

Th. refore let all Kings, Magiſtrates, Princes, Rulers, and Judges of the Earth ſerve the Lord with fear, and rejoyce before him with trembling, and kiſs the Lord Jeſus Chriſt leſt he be angry (by way of reverence, love, homage, and obedience) for if his anger be kindled never ſo little, they only are bleſt that truſt in him *t*, and receive his Miniſters teſtimony here *u*, and obey his Goſpel whom they preach. and take heed what they do, either in putting down the godly ſucceſſive Miniſtry whom God in his goodneſs, long-ſuffering, and mercy, hath placed amongſt us, and continued to us, (which he hath not done to many other Nations) which hath been the deſign of Satan and Erronous perſons alwayes) although this Miniſtry ordained by Chriſt, ſhall continue to the end of the world, as Chriſt promiſed, and St. *Paul* related it *w*, and was of old propheſied *x*, or in taking away the oyl which ſhould maintain theſe lights; for if they, and the means belonging to them be of God (as hath been proved) it will ſtand, as hitherto above 1000 years it hath, and whoever thou art, or ye are, that have ſold their Means away, and endeavour to do the ſame with the reſidue, ye cannot overthrow it, nor perfect the intended work. O refrain therefore from attempting ſuch a thing, leſt ye be found even to fight againſt God, as *Gamaliel* told the Council *y*.

Let me adviſe rather all ſuch who themſelves or their predeceſſors have had a hand in the foregoing Sacriledge, and ſtill poſſeſs devoted things, *viz.* Manors, Gleabs, Lands, Tythes, or Impropriate Parſonages, or the like; repent of this their ſin, and make reſtitution to the Miniſters wronged: For I will tell them what devout *Auguſtine* ſaith, That the ſin is not pardoned, unleſs reſtitution be made, *viz.* according to the ability of the perſon guilty. And indeed where true ſorrow is, it hath theſe Two effects, which is Clearing, and Revenge *z*. which cannot in this ſin be manifeſt, where that before-nominated be not performed. Otherwiſe if this my Counſel be ſlited (which in Chriſts name I give to you, deſiring you to hear what the Spirit ſaith to the Church) 'tis to be feared, That as heretofore the Curſe of God hath ſeized on Sacriledgious perſons in former times, (who were made examples for us on whom the ends of the world are come *a*, may alſo ſeize on theſe: For our *God* is *Jehovah*, and changeth not *b*,

f Mat. 10. 14
t Pſal. 2. 11, 12 &c.
u 2 Theſ. 1. 8. & the 10 verſ. compared.
w Mat. 28. 20, 21 & Eph 4 11, 12, &c.
x Jer. 3. 15. & 23. 4. & Iſa. 30 20, 21
Docet Deus ſe nunquam ſuos relictarum eſſe orphanos quum à doctoribus & miniſtris Dei aſſidue corrigantur informentur, &c. Trem. Amot. in loc:
y Acts 5. 38
Non remittitur peccatum, niſi reſtituatur ablatum, Aug.
z 2 Cor. 7 10 *Qui enim dolore afficitur cavet ne alieni peccati reus fiat, & in ſeipſum pro peccatis ſumes ultionem, atque alios peccantes in ab errore revocari conatur:* Hæming. *in loc*
a 1 Cor. 10. 11
b Mal. 3. 6

not *b*, a consuming fire into whose hands to fall, 'tis a fearful thing *c*: And truly, unless such do repent, they shall all perish as Christ tells them twice *f*, for he is no respecter of persons, but be the persons guilty of this sin never so rich, wise, great, many, the Lord Jesus Christ, whose Ministers and Embassadors they are, is richer, wiser, greater, and above them all *g*: He hath rebuked Kings for their sakes *h*: and he reputes what is done unto them, as done unto himself *i*; and he will render to every man shortly according to what he has done in the flesh, whether it be good or evil *k*; then the Lord will be the avenger of those Ministers of his who have been oppressed and defrauded *l*; those Riches then they have gotten by fraud or oppression, shall be a witness against them, and eat their flesh as fire, *m*: yea, God may for it severely plague you here as he hath dealt with thousands in this Land; for some mens sins go before to judgment for to terrifie and admonish others, and some mens follow after *n*: then they that have given to Christs Prophets and Saints in his Name, shall receive to their eternal comfort that blessed sentence, *Come ye blessed, &c. o.* But they that have done evil, shall hear to their eternal torment that direful sentence of, *Go ye cursed, &c.* for their Sacriledge and unmercifulness to them; for those shall go away into everlasting punishment. O consider this ye that hitherto for profits sake have persisted in this sin, and forgotten God, lest he tear you in pieces, and there be none to deliver you, and confess and forsake your sin, then shall you obtain mercy, *Prov.* 28. 13. Having food and rayment, be ye therewith content, for he hath said, He will not leave thee, nor in any wise forsake thee *p*; Render thou to *Cæsar* the things that be *Cæsars*, and unto God the things that be Gods, and owe nothing to any man but this, That ye love one another *q*: and whatever ye would, were you in the Ministry, that others should do unto you, the same do ye unto them, for this is the Law and the Prophets *r*: But he that doth wrong, shall receive for the wrong he hath done; and there is no respect of persons with God *s*.

b Heb. 10 31
c Luk 13 3. 5
f Eccles 5 8
g Psal. 105. 15
h Mat. 25. 45
i 2 Cor. 5. 10
k 1 Thes. 4. 6
l Jam. 5. 3
m 1 Tim. 5. 24
n Mat. 25. 34. *Ad finem.*
o Heb. 13. 5 Mat. 22. 21
p Rom. 13. 8
q Mat. 7. 12
r Col. 3. 25
s

The Lord open the eyes of those that have been blinded with self-love, and with the love of the world, or been deceived with humane laws, customes, and evil examples of the mulitude that have been guilty of this sin, that they may see it and repent of it; remembring Christs saying, It will profit a man nothing to gain the

the World, and loſe his own ſoul *t*: Now that I have ſhewed you the light do not walk in darkneſs and hate the light becauſe your deeds are evil; for to him that knows to do well, but doth it not, to him it's ſin with a vengeance *u*. The wrath of God being revealed from heaven againſt all unrighteouſneſs of men who detain the truth in unrighteouſneſs *w*: And if you ſhall not ſpeedily repent, the ſame judgement may befal you which befel *Ananias*, *Sapphira*, or *Simon Magus*, for their covetouſneſs and ſacriledge; for ſuch impenitent perſons *are in the gall of bitterneſs, and bond of iniquity* *x*, as they were by reaſon of thoſe ſins. And the Lord avert his wrath from this Land and Nation which hath been horribly guilty of this ſin, to that end let the Magiſtrates find out ſome way or means for the Reformation of this ſin, as *Nehemiah* did in his Reformation *y*, who cauſed the portions of the Levites to be given to them, and the Tythes to be paid to the Prieſts and Levites, for their ſervice in their Churches, according to their Courſes: As alſo zealous *Hezekiah* ordered it *z*, and appointed Officers to ſee them faithfully diſtributed; which thing was good, and right, and truth before the Lord his God *z*, and brought a bleſſing on the Land and people *z*.

t Mark 8.36

u Jam.4.17

w Rom 1.18

x Acts 8.23

y Neh.13.10, 11,12

z 2 Chron.31 12,13,&c. *z verſe* 20, For the Lord had bleſſed his people, *Mal.*3.10, 12

Secondly, Let thoſe Impropriations, whoſe heard-hearted Owners tremble not at Gods Word, nor fear his threatning, be bought in at the Wiſdom and Diſcretion of the Honorable Houſe of Parliament, which I conceive in a ſhort time may be effected by the Revenue coming into the Honourable Truſtees for Biſhops and Dean and Chapters Lands, over and above what they now pay, for Augmentations.

Deut.26.10,12
Prov 3.9,10
Mar.10.40
Pſal.4.18

Laſtly, for the right ordering of Miniſters in every Church for to receive theſe Tyths, and devoted Lands and Goods, and to perform the work of the Miniſtry, and for the gathering and building up of Gods Church; Let theſe Propoſals be conſidered by them.

The

To the Magistrates of *England*, E.F. on the Jews behalf.

Humbly Declareth,

THat *sith it is apparently by the Scriptures, That the Jews, Gods ancient People, shall be converted to the Faith, as these Scriptures testifie,* Rom. 11.25,26. Psal 53.6 & 67.5.6 & 69.35,36. Isa.1.25,26 & 11.1. Zeph.3.9 &c. *And being converted, they shall be a blessing unto the Godly amongst whom they live, they ministring to them exceeding cause of joy; for if their Fall be the Riches of the world, and their Diminution is the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what will their Assumption be, but life from the dead,* Rom.11.12. Zach.8.13. *And sith by our mercy they shall obtain mercy,* Rom 11.31. *And many shall seek their favour, as its prophesied* Zach.8.23. *And God will execrate and destroy those Nations that have been enemies to them, as the Prophets fore-tell,* Isa.11.13. Gen.12.3. Jer.3.16. Zeph.3.19,20. Isa.51.21,22. & 47.6. Jer.2.3. Zach.1.12,15. *And sith in our* Directory *made by the late reverend Assembly, and confirmed by the High Court of Parliament, the Ministers of the Gospel were commanded to Pray for their conversion, and so to use all means to effect the same, unless we will flatteringly mock God in our Prayers, especially sith they are beloved according to the Election for their Fathers sake, of our heavenly Father, whom we are to imitate, and whose gifts and callings are without repentance,* Rom.11.28. *and whom we are to follow as dear Children, sith from them came the Adoption, and the Glory; from them we received the Covenants and the Law, the Worship of God, and the Promises; for theirs were the Fathers, and from them Christ came, who is God over all, blessed for ever,* Rom.9.4, &c. *Lastly, Sith they abound in Wealth, Arts, and Sciences, and excel in ingenuity and Tongues, and God is able to graft them in again, and the Redeemer shall come to* Zion *to turn away iniquity in* Jacob, *and the time of fulfilling this is by the common suffrage of the Godly at hand,* Rom.11.26.

Therefore to hasten their Conversion, and to procure the Blessing and life to us and our Posterity, to have the honour and glory to be happy instruments of their Conversion, through out mercy spread towards them, to get to us and our Posterity deliverance from the evil threatned to fulfil the Prophesies, avert all Judgements, and to obtain our Petitions for ingrafting and Salvation: Therefore your *Petitioner* humbly prayeth, That they may have Liberty (as well as other Nations) to Trade and Traffick in our Common-Wealth without peril of their lives: To that end, let the Statures of Banishing them be Repealed: And if the *Parliament* think fit, let them (on good Cautions and Conditions as shall seem meetest to their wisdom) be suffered here to Continue and Dwell amongst us, as formerly before the Conquest, that so living with us, they may with the Sweetness and Fatness of our Land, receive into their Souls the wholsome and saving knowledge of the Gospel, which in no Country under Heaven (blessed be God, and continued still be this Mercy to us and ours till Christ come) is so purely and powerfully preacht and held forth as in this Common-Wealth: To effect which,

Your Petitioner shall alwayes Pray, &c.

The Propoſals.

1. SIth by the Word of God (the touchſtone of all truth, the beſt judge of all Controverſies) it appears there were no eccleſiaſtical Biſhops, or Elders in the Church of Chriſt, in the Apoſtles dayes, but ſuch as were either extraordinarily Called and ſent by Chriſt, as were the Apoſtles, Prophets, Evangeliſts, Workers of Miracles, and ſuch as had the gifts of healing, or ſpeaking with, or interpreting of divers Tongues; *a*: or elſe ſuch as were ordinarily called and ſent by theſe, or by the Presbytery of ordained Elders, who impos'd their hands on them with Faſting and Prayer. *b*

2 Sith in each Congregation or Church we read of in Scripture there were more than one ordained Biſhop or Elder in the Primitive Church, placed there according to the bigneſs of the City, or Church, by the firſt Planters. *c*

3 Sith many were given by Chriſt to the Church, *Epheſ.* 4 11, and placed there by the Holy Ghoſt, *Acts* 20. 28. and 1 *Cor.* 12. 28. and by the Apoſtles, *Acts* 14. 23. *Titus* 1, 5, 7. yea Chriſt, when he ſent forth his Apoſtles, paired them, which alſo the Holy Ghoſt confirms, in ſending *Paul* and *Barnabas* (after they had been ſeparated or ordained by the Elders of *Antioch*) for the work whereunto God had called them; *d*: yea when theſe two holy men differed in judgement, yet ſingly they went not alone to plant, or water the Churches; for *Paul* choſe *Silas*, and *Barnabas* *Mark*, both which were teaching Elders. *e*

4 Sith we read of one Elder of a Church abſent, and ſo detained by St. *Paul*, *f*: who had other Elders to feed them, *g*: and of *Epaphras* at *Coloſs* Miniſter, who was with the Apoſtle at *Rome*, whilſt the Church had *Archyppus* to teach them, *Coloſ.* 4, 12. 17.

5 Sith its inconvenient, if not hurtful to have but one Biſhop, or Elder in a Congregation to feed and rule the people therein, who being ſick, as was *Epaphroditus* of *Philippi*, or otherwiſe lawfully imployed

a 1 Cor. 12. 28, 29, &c. Epheſ. 4. 11.
b Titus 1, 5 7. Acts 14. 23. & 13. 2. &c. 1 Tim. 3. 10. & 4. 14. & 5. 22.
c Acts 14. 23. κατὰ πόλιν Acts 20. 17. Phil. 1. 1. Titus 1. 5, 7. κατὰ πόλιν
d Acts 13. 1, 2.
e Acts 15. 39, 40. & 16. 13.
f Phil. 2. 30.
g Phil. 1. 1. Col. 1. 7.

imployed as was *Epaphras* of the Church of *Coloss.* *h*: the Congregation in the mean time may ſtarve, or want food, at leaſt be neglected and expoſed to danger, as ſheep without a Shepheard; *i*: and the publick Ordinances of Chriſt be omitted on the Sabbath day, or at leaſt not be ſo ſeaſonably and perfectly performed as they ought to be (as is evident by daily experience in many places) and therefore its neceſſary, at leaſt convenient that there ſhould be more than one ordained Elder in every Church: otherwiſe how can he aright receive the Lords Supper, when there is no Elder in Chriſts name authoritatively to bid him take and eat, and to repreſent Chriſts perſon, to command him to do it, as Chriſt gave it to his Apoſtles, and they diſtributed each to other, and ſo to the Church as they had received of the Lord, *k*: for the Miniſter, his action and words are herein Sacramental, it belonging only to the Miniſters of the Goſpel to break the Bread, and bleſs the Cup, 1 *Cor.* 10. 16, 17. (though ſome unwarily of late have practiſed the contrary;) nor Secondly, without there be two or more of thoſe ordained Elders in a Church can chriſtians perform the duty the Apoſtle requires of them in ſickneſs, *viz.* to ſend for the Elders of the Church to pray for them, *James* 5. 14. nor can one Elder annoint the ſick perſon with Oyl in the name of the Lord, the Commiſſion being given not ſingly to one Elder, but jointly to two at the leaſt. Nor Thirdly can the people obſerve aright (as I conceive thoſe rules of giving them double honor, 1 *Tim.* 5. 17. 1 *Theſ.* 5. 12. and to know them that labor among them, and are over them in the Lord, & admoniſh them to ſubmit to and obey them that watch for their Souls, and are their guides, *Heb.* 13. 7, 17. if there be only one Elder in their Congregation. Nor Fourthly, can the Doctrine the Miniſter preacheth be ſo fully confirmed, unleſs there be two or three of the Elders to ratifie it; (Chriſt himſelf had his Father with him, to bear witneſs of the truth he ſpake, *John* 8. 18. though his ἐγὼ λέγω had been ſufficient) for in the mouth of two or three Witneſſes every word ſhall be eſtabliſhed. *l*: Nor Fifthly can the diſcipline of Chriſt in each Church be rightly adminiſtred unleſs there be two or three of theſe ordained Elders gathered together in Chriſts name, to bind or looſe, as *Chriſt* requires, (*m*) which makes up a Repreſentative *Church*, as the company of Prophets are called, *n*: for ſo *Chriſt* ſpeaks to his Apoſtles, and in them to the Elders that ſucceed them, What ye ſhall bind on earth ſhall be bound in Heaven,

h Phil: 2. 25. Col: 4. 13.

i Ezek: 34. 8.

k Luke 22. 17 1 Cor: 11, 23, 24.

Vt in prima cœnæ inſtitutione diſcipuli oculos habuere, intentos ad Dominum qui ad menſam ſedens porrexit diſcipulis corporis & ſanguinis Sacramentum; ita nos quoq; levemus corda noſtra ad Dominum, qui illic agens nobis miniſtrorum manibus porrigit verum ſuum corpus, &c: Hæming: *Comment: in Loc: Auguſt: de Conſenſu Evang: lib:* 3. Mat 5. 7.

l Mat: 18. 16

m Mat: 18. 17, 20.

n 1 Sam: 19: 20:

Heaven, and what two of you shall agree on earth, as touching any thing ye shall ask, it shall be done for you of my Father which is in Heaven, *Matth.* 18. 18, 20. Nor lastly can the wicked be so fully convinced, neither here in the Church, nor yet hereafter in the day of Judgement, unless there be two or three of these, *o*: therefore St. *Paul* excommunicates not the incestious Person, but as joyned with other Elders; *p*: which authority the Lord gave unto them for edification; *q*: yea Christ himself distinguisheth the Elders and Angel of the Presbytery in *Thyatira*, *Rev.* 2. 18, 24. from the people; and divers of the holy Martyrs in the Primitive Church confirm the same. *r*: *Irenæus* calls all the first overseers of the Church of *Rome* Presbyters: *s*: as Saint *Luke* long before had called all the Bishops of *Ephesus*, *Acts* 20. 17, 28. yea *Evaristus* Martyr, who was the Angel, or chief Presbyter of the *Church* of *Rome*, ordained seven Presbyters to be in every City for Doctrine and Discipline, *t*: *Cyprian* would do nought without his *Clergy*, and therefore in the fourth *Councel* of *Carthage* it was concluded as Orthodox, that every *Church* should have his Presbyters, or Elders, without whose *Counsel* nought should be done in the *Church*, *u*: *Ignatius* long before affirms the *Presbyters* to be as the *Court* of God, and combination of the Apostles. *Ignat. Epist. ad Tral.* also *Tertullian* affirms, that the approved Elders sat as Presidents in their *Assemblies*. *w*: so likewise *Origen* and *Ambrose* informs us, that there was nothing done in the *Churches* without their *Counsel*, although in *Ambrose* his time the custom began to be obsolete by the sloth, or negligence, or rather pride of some *Presbyters*, *x*: who would alone seem to be somewhat, which made way for Antichrist to come in, for its conceived by some learned men, that the exaltation of one Bishop above another was, and hath been a chief means of setling *Antichrist* in his Throne; *a*: and the want of these ordained Elders in each *Church* hath caused the Discipline of *Christ* to cease, and the inventions of men to be setled in its stead in many places, whereby *Christs* vine wanting a fence, is exposed to the wild Bore of the Wood, and crafty Foxes of the Field, who pull off and devour many of her tender Grapes; by means whereof Sects and Schisms are multiplyed, Blasphemous and monstrous Opinions are hatched and defended without shame, to the heart-grief of Gods people, to the dishonor of God, and scandal of the Reformed Religion which we profess; for those of the Reformed Religion here amongst us are grown

o Luke 10. 16 Acts 13. 46
p 1 Thes 1. 10
l 1 Cor. 5. 4
q 2 Cor. 10. 8
r *Clem. Epist. ad Cor:* pag: 54 *Polycarp Epist: ad Phillip:* *Ambros: Com. in Eph:* cap: 4
s *Iræn Epist. ad Victor. & adv. Hæres. lib:* 4. *chap:* 43
t *Gratian dist:* 93. *cap: legimus*
u *Concil Carth:* 4
w *Tert. Apols adv. Gent. cap:* 39
x *Origen Cont: y Celsum.* *Ambr: Com: in Tit. chap:* 5. 1
a See the Appendix to *Ius Divinum ministerii* *propos.* 7 *Greg. M Ep. ad Patriarch Const Iohan & Epist. ad Maur. Imp.* *Fox* Acts and Mon. part 1, page 108. *Zanch:* Annot: in 2 Thes 2 *Musc. com. Loc Ius Divin. Min. append.* page 118, & 119

into four great Factions: some are for Prelacy, and Lordly Episcopacy, others for strict and Aristocratical Presbytery, others for pure and popular Independency: others for refined and upstart *Antipædobatistry*, and Anabaptistry.

Therefore for Gods glory, the Churches edification, for reconciling our unhappy differences, for the composing our distractions the re-uniting of these four Factions, and preservation of love, unity, and peace among us, I humbly offer these Proposals to your consideration.

First, It seems convenient, if not necessary, that the three Nations (though they still retain their Parochial bounds for civil ends, as now) should be divided into several *Congregational Churches*, according to the ancient constitution of the *Churches* in the Primitive times, and Apostles dayes, as the supream Authority of the Nations shall think fit in every Market-Town, and in some great Villages also, where Believers are many, and the Towns few, and inconveniently placed, as the *Churches* were at first planted by the Apostles, and Apostolical men at *Ierusalem*, *Samaria*, *Antioch*, *Lystra*, *Iconium*, *Derbe*, *Troas*, *Rome*, *Corinth*, *Philippi*, *Colos*, *Ephesus*, *Smyrna*, *&c.* as the Scriptures testifie; and Saint *Paul* left *Titus* at *Creet*, to ordain Elders in every *City*; *b*: and so much Ecclesiastical History abundantly testifies, *c*: thus in *Judea* of old there were Synagogues in the Towns and cities among the Jews, the Villages belonging to these Towns, belonged to the Elders of the Towns. Now the places where *Christians* assemble are by the Apostle called Synagogues, *Iames* 2. 2. and there were many Synagogues in *Ierusalem*, no less than four hundred Schools and Synagogues; *d*: and so much Saint *Luke* intimates, *e*: so at *Ierusalem* under the Gospel, though the *Christians* there were but one *Church*, *f*: yet questionless they had Synagogues or distinct places of meeting each from other, which the twelve Apostles joyntly for a time did govern, together with the Elders and Deacons ordained by them, *g*: for all the Apostles spake together, and the Deacons served at the Table, and Ministred for the Churches good, and the Elders assembled in *Counsel* with the Apostles, to consider of matters in Doctrine, or manners; after when the *Church of Ierusalem* multiplyed to some millions, *h*: each of the Apostles went to his place, and *Iames* with the Elders guided

b Tit: 1. 5, 7

c *Clem. Epist. ad Cor: p: 54* *Ignat: ad Tral.* *Polycarp: ad Phillip: Epist.* *Eusebius Eccl: Socrates:* *Theodoret* and others.

d *Ainsw: Annot: in Lev: cap:* 26 31

e Acts 15. 21 and 24. 12

f Acts 15. 4

g Acts 15. 6, 22.

h Acts 21. 20.

guided that Church; as all Ecclesiastical Writers affirm.

2. It seems fit that in each of these *Churches* whereunto the Congregation are to resort for Ecclesiastical Discipline, there be joyned all the Elders of that City or Town, together with the Elders of the Villages belonging or adjoyning unto the said City or Town, to be the Bishops, Elders, or Guides of that *Church*, to feed and rule the same, *i*: and let no un-ordained Elder be joyned with them, (the Deacons being first approved, *l*: and elected, yea and ordained by Prayer, and imposition of hands of the Presbytery before they were thought fit to execute in the office; *m*: nor read we in the Scripture of any one un-ordained Elder that ruled in the *Church*; those Ruling Elders mentioned, 1 *Tim.* 5. 17. being such as did tread out the corn of the Word, *verse* 17. and so worthy of Reward, for if the inferior Officer the Deacon was to be ordained: much more ought the Superior, which is the Elder, as its plain they were, *n*: Ordination giving both name and being unto a *Church-Officer*, as a Commission doth to a Judge in civil affairs, as the Reverend Ministers of *London* prove, *n*.

i Acts 13. 1 & 20. 17 Phil. 1. 1 Heb. 13. 7. 17 Titus 1. 5

l 1 Tim. 3. 10

m Acts 6. 3, 6

n Acts 14. 23 & 1 Tim. 4. 14 Titus 1. 5

3. It seemeth fit that there be in each *Congregation* or *Church* at least two or three of these ordained Elders, to gather together in *Christs* name for the administration of Discipline, as *Christ* and his Apostles teach, *o*: promising to them his special presence where two or three of them are gathered together in his name, as there were three in the least Ecclesiastical Courts in *Israel*; & where Believers are many, and the Parishes thick, there may be twenty three as there were in each *City* amongst them, wherein were one hundred and twenty men housholders; *p*: yea in our greatest Cities there may be more, as there was in *Ierusalem*, the *Sanhedrim*, which consisted of seventy two persons; *l*: and let these by common consent rule in each Congregation, as they did in the Primitive times untill *Cyprians* dayes, *q*: yea till Saint *Ambrose* time, who flourished about *Anno* 374. for then the *Churches* had their *Elders* as well as their *Angels*, without whose counsel nothing was done in the *Church*; *r* and let all these labour in the Word and Doctrine, and in ruling the *Congregation* committed to them, either by course in their several places of meeting, as the Priests served in the Temple, *s*: whilst the rest are imployed in ruling, or else let them constantly preach, as now they do in their several Parishes, both publickly, & from house

Ius divin. minist: cap: 11

o Mat. 18. 20 1 Cor. 5. 4

p *Ainsworth Annot: on Deut.* 16 *Goodwins Iewish Antiq. lib: 5. cap: 1. 14*

q *Cypr: Epist.* 39.

r *Ambr. Com: in Epist: Tim: cap:* 5

s Luke 1. 5 & 1 Cron. 24 19.

to house, & privately as Saint *Paul* did, *t*: unless sickness, or some other necessary occasion hinder any of them, at which time let the other Presbyters assist him that is wanting, and so let them all rule joyntly with common consent, the *Church* of God committed to them.

Acts 20. 20 *Moses* chose Rulers in Israel over thousands, hundreds, fifties, tens, to judge the people, Exod. 18. 25

4. It seemeth fit that the eldest Presbyter (if he please to accept of it, or the next Senior that will accept of it) be with common consent of the Presbytery and congregation, chosen Angel of the *Church*, for such we read were in the seven *Asian Churches*, approved of by *Christ*, to whom he directs his Epistles; and so it was in the first *Century*, though soon after altered as *Ambrose*, confesseth; *u*: that the Ordination that was then in the *Church* agreed not in all things with the Ordination that was in the Apostles dayes: for St. *Paul* calleth *Timothy* a Presbyter, a Bishop created by him, for at first *Presbyters* were called Bishops, and so the elder Bishop or Presbyter departing, the next following succeeded him; and because the following Presbyters began to be found unworthy to hold that Primacy, by the advice of a *Counsil*, this form of succession was altered, that not order, but desert should create a Bishop; thus in time the *Church* forsook the Apostolical pattern (under a shew of wisdom as the Apostle saith) and establisht a humane tradition in its place; and the best way to reform its corruption, is to return to its Primitive institution, as *Christ* removed *Bigamy* out of the *Church* of the Jews; *w*: and let the Angel in each *Church* be the first Presbyter in order of all the rest; but not in dignity or office above them: for though St. *Peter* wills the younger Presbyters to submit to the elder; *x*: yet are the elder also to be subject to them: and so the Holy Ghost requires a subjection each to other. The Angel of the *Church* is to be Moderator in the Assembly, and collect the Votes, and propound questions to the Presbytery for Reformation, and therefore Christ blames them when they were negligent herein, *y*; they are to see that all things in the Church be done decently, and in order, with the advice and consent of his Co-presbyters. But he is not to have any power or jurisdiction over the other Presbyters, or more than the rest, sith the Keyes of the Kingdom of Heaven are equally committed to them all; nor hath the Pope of *Rome*, or any other Bishop more power than other Bishops herein; *z*: as the *Belgick Church* concludes; therefore in all Acts of Government let them be done by the common consent of the

u Rev. 2 & 3 capita. *Ambr. Com. in Epist. ad Eph. cap.* 4

See the Appendix in *Jus Divinum Ministerii cap.* 6. & 7

w Mat. 19. 8

Such at this day are the superintendents amongst the Germanes, as *Zepperus* writes, *lib.* 2. *cap.* 10. *Jun contro. lib* 8 2. *cap.* 5. *nos.* 1

x Pet. 5. 5.

y Rev. 2. 2. 14. 20, & ch. 3. 1. 15

z Harmony of Confes. page 364. see Sect. 11

the Presbyters, or major part of them (as it was in the first Counsel : * of the Apostles, Presbyters, and Bishops in their assembly in *Ierusalem*) with the consent of the Brethren; for though the Presbyters are to separate the precious from the vild, *a*: and to judge what is good, or ill, truth, or error, who are holy, who prophane, who clean or unclean, and authoritatively to declare them so to be; *b*: and though the Ministers of Christ as was before prophesied of them should stand in judgement, and teach the people between holy and prophane; (*d*: and Christ gave to them the power of loosing, and retaining sin) *e*: yet the Congregation of *Israel* were obliged in general by Gods command to put their sentence in execution, as to shut out the Lepers out of the Congregation, whom the Priests had declared to be such; *f*: so also under the Gospel St. *Paul* requires the Church of *Corinth* to put away the incestious person, whom he and the Presbyters had pronounced unclean, for he had determined of him already, 1 *Cor.* 5. 4, 5. 7. 13. and he desires the Presbyters when they were gathered together in Christs Name, and his Spirit with the power of our Lord Iesus to deliver him over to Sathan for the destruction of the flesh, that the Spirit might be saved: and after enjoyns the whole Congregation to purge out the old Leaven, and to put away from them that wicked person; nor were they to receive him in again till the Presbyters should pronounce him clean: no more than the Lepers were to be received into the Camp, till the Priests pronounced them clean; nor did the Church of *Corinth* receive him in again till St. *Paul* had judged of him, and pronounced him clean, so absolving him, and desiring the Church to receive him, and the Presbyters to forgive and comfort him, for he judged, sufficient unto him was the increpation, which was inflicted by many, *g*: many blamed him for his sin, and scandal, and executed the sentence, St. *Paul* and the Presbytery had pronounced upon him; but they did not judge and censure him as our Democratical Brethren would have it, assuming to themselves the Keyes Christ never gave them, for they belonged to the Ministry, they received that power from the Lord; *h*; all the Church cannot be head, eyes, or Rulers: where then were they ruled, and the rest of the body, 1 *Cor.* 12. 14. or who then were to obey and submit unto their Rulers, *Heb.* 13. 7. 17.

* Acts 15. 6 22, 23

a Jer: 15. 19

b Lev. 13. 3 Deut. 21. 5, 8

d Ezek. 44. 23

e Mat. 18. 18 John 20. 23

f Numb, 5. 2, 3

g 2 Cor. 2. 6

Hac increpatio qua a pluribus sic Arius Mont. Int.

h Lev. 14. 3, 4 2 Cor. 10. 8

Tantæ se uti dicit potestate quanta concessa est ab author. Ambr: Com. in loc.

5. If either of these Elders dye, let the people chuse, *Acts* 6. 3. and 14. 23. and the Presbytery of that Congregation approve of, and ordain another to take his office, *i*: but if the Angel die, let the next Presbyter succeed him, for he is a Bishop or Angel who is first amongst the Presbyters; as *Timothy* a Presbyter was a Bishop, because he had no Presbyter before him, as *Ambrose* saith; and let the Ordination be with Fasting, Prayer, and Imposition of the hands of the Presbytery, according to the example and precepts of the Apostles, *Acts* 14. 23. 1 *Tim.* 3. 1. and 4. 14 and 5. 22. *Titus* 1. 5. *Heb.* 6. 2.

i 1 Tim. 3. 10 Acts 1. 20. & 6. 3 *Ambr. Com. in Loc:* vide *Appendix Iuris divini Minist. Angl.* page 120

6. To prevent envyings, emulations, dissentions which may arise between the Presbyters themselves, or any other of the Church let all Tythes, Glebes, Rents, Pensions, Oblations, Augmentations, or any other annual profits whatsoever, belonging to the Presbyters of each Congregation, as Presbyters there be paid in kind, according to Law, or be valued by a Jury of men of another Congregation on Oath before a Judge of Assize yearly, and let each particular proportion of Land be rated what it ought to pay in lieu of the Tythes, *&c.* and the time of payment be by a Law prefixed to be paid to the Presbyters, or their Deputies, on the penalty of treble dammage, according to the Satute of King *Edward* the Sixth, (still in force) for predial Tythes, *i*: and let these Tithes, Gleabs, Rents, *&c.* thus valued be paid in unto the Angel of the Presbytery, who shall repay faithfully the same, according to each mans need, *Acts* 4. 35 in the Presbytery, and according to the number of each Presbyters Family, for which by the command of Christ he is to provide for, *k*: and let the Angel be accountable for his distribution to the Presbyters. Thus was it decreed by God amongst the Levites of old, they were to eat portion like portion, *l*: and this was put in execution by those two zealous Reformers, *Hezekiah*, and *Nehemiah*, *m*: and was also practised by the Primitive Saints; *n* and until this in *Parliament* be established, let every *Presbyter* enjoy the profits of their own particular Parishes as now they do, and accept if they please of better livings, as they fall in the Congregation by Seniority in the Ministry, that so the youngest *Presbyters* may have the least, and the eldest the greatest Means; old age being honourable, if found in the way of Righteousness. And let all Avowsons presentations, Impropriations, Donations, Tenths, and First-Fruits be taken away out of the *Church* of *Christ*, as being inven-

Vide Statut. Edwardi 6: de decimis solvend.

k 1 Tim. 5. 8 Rom. 12. 17
l Lev. 6. 16, 17 &c. 10. 13, 14 Num. 18. 9, 10, 19 Lev. 22. 11 Deut. 18. 8
m 2 Chron. 31. 15 Nehem. 13. 13
n Acts 4. 35 1 Cor. 9. 5, 13, 14 2 Cor. 8. 14 Gal. 6, 6

tions

tions of Sathan to allure men to simony and corruption, which were brought into the Church in the time of Antichristian darkness, approved of to feed and enlarge the Popes and Prelates Revenues, and sold to others, and bought by others for self-ends, and worldly advantages, and hath occasioned abundance of horrid sins, to the destruction of many mens souls; yet let there be a just and reasonable satisfaction made to the Impropriators for them, out of the Bishops, and Deans, and Chapters, or other Church-land, as the Supream Authority of the Nations shall think fit in each place, according to the proportion of money paid for them, or Land given in the Lieu of them, and in consideration of the time they have already, and are for the future to enjoy them.

Lastly, The *Presbyters* thus setled and provided for, let them diligently by praying in publick, and Teaching from house to house as Saint *Paul* did, *o*; gather together the Saints, and labour in the Word and Doctrine to convert Souls, and to separate the precious from the vile; *p*; and those that are not scandalous in life, or Doctrine, but are ready to give the Presbyters a reason of the hope that is in them, with meekness and reverence, and are willing to own them as their Guides and Pastors, and to obey them in the Lord as such, *q*; let them be received as perfect members of that Congregation, to partake in all the Ordinances of Christ in that Congregation administred. But as for such as are ignorant, before they be admitted to the Lords Supper, let them be first Catechiz'd, untill they are able in some reasonable measure to give an account of their Faith, and to declare their willingness to walk in Christs wayes, and to observe all his commands, as Members of that *Church*, and then let them being approved of by the Presbytery, with the peoples consent, be admitted to the Lords Supper, after one or more of the Presbyters have prayed for them, and laid their hands on them, *r*. for this Ceremony followed Baptism to compleat Church-members, *s*: which even the Presbyters did perform, the Angel or Bishop being absent, *t*; as Saint *Ambrose* affirms.

Secondly, Let the Children of Church-members (who are though un-Baptized, yet holy) *u* on the desire and profession of one of the Parents Faith, be admitted to Baptism, as the holy Seed of *Israel* was to Circumcision, the Promise being made, not only to the Jews, and their Seed, but also to as many of the Gentiles

o Acts 20. 20

p Ephes. 4. 12. 1 Tim. 5. 17. Jer. 5. 19

q 1 Pet. 3. 15. Heb. 13. 7. 17

r Heb. 6. 2. Acts 8. 17. & 19. 6

s See *Hammers* τελέτωσις.

t *Ambr. Com. in Epist. Eph. cap: 4. Apud Ægiptum Presbyteri consignant si presens non sit Episcopus.*

u 1 Cor. 7. 14. Ezra 9. 2

tiles, and their Seed, as are called of God, and faithful, *Acts* 2. 39 *Gal.* 3. 7, 14, 26. who are also *Abrahams* Seed to signifie, which God called his Name *Abraham*, *Gen.* 17. 6. compared with *Rom.* 4. 16. But let Baptism be administred (if it may be without danger) by immersion, and not aspersion, as it was generally practised by the *Church* for many Centuries, as the most common and laudible way of Baptizing, *w*: and only used, unless incases of necessity, *x*: which caused those so Baptized to be called *Clinici*; but as for such as allow not of Infant Baptism, contrary to the custom of the *Church*, and gracious Promises, and priviledges belonging to them, *y*: for the Seed are in the Blessing, *Psalm* 37. 27. as Heirs called to inherit it, 1 *Pet.* 3. 9. yet so they hold no error, contrary to the foundation of Religion, and behave themselves in our Assemblies without farther offence; we may bear with them, that by the Word they may be conviuced, or converted: we are not rashly to judge them for their weaknes, but ought to bear with them, and not please our selves, but them, for their good, to edification as *Christ* did. But if by holding this Opinion, or other of like nature, they cause division and offences, contrary to the Doctrine received, we are to avoid them, *a*: In things superstructive, which are dubious, or indifferent, we ought not to condemn, or contemn our weak Brother, *b*: for if it be necessary for him, God will sooner, or later reveal the same unto him; nevertheles whereunto we have attained, we should walk in love, and speak the truth in love, *c*: and love one another in the truth.

w *Aquin: sum:* part 4. 66 art. 7 *Christ-Hom.* 24 in *Iohan* cap. 3

x *Cypr.* Epist. 26

y Gen. 7. 17 and 28. 4 Mark 10. 14 Acts 2. 39

a Rom. 16, 17

b *Rom.* 14 *per totum* Phil. 3. 15, 16

c Eph. 4. 15 2 John 1

Thirdly, But for those who have been Baptized in their Infancy, and through ignorance shall not be able to give a reason of the hope that is in them, nor do not know how to examine themselves, nor understand not in any competent measure the Covenant of Grace, nor the nature, use, and end of receiving the Lords Supper; *d*; or are scandalous in their Lives and Conversations, and so unfit to eat with the Godly, *e*: or through prophaneness, carnal shame, or fear, or out of hardness of heart, or perverseness of spirit shall refuse to give an account of their Faith, or to obey and submit unto their Guides, cleaving unto them *f* willingly, freely, and sincerely, *g* let them be suspended from receiving the Lords Supper, that they may be ashamed; yet let not the communicates count them as enemies, but admonish them as Brethren, 2 *Thes.* 3. 14, 15. and the Rule by which all Mem-

d 1 Cor. ii. 28, 29 26, 27

e 1 Cor. 5. 11, 13

f Acts 17. 34

g Psalm 110. 3 Mark 8. 38 Luke 14. 23 Philem: 14

Members are to walk, is, the Scriptures, which is able to make the Man of God perfect, throughly furnished to every good work. *h.* hereby the Spirit is to be tryed, by which we speak, *i.* for if any speak not according hereunto, 'tis because there is no light in him; nay, if an Angel from Heaven should bring another Doctrine than that which is to be plainly proved by the Scriptures, we are to repute him accursed, *k.* Christ and his Apostles have already revealed the whole Will of God to the Church, and who so shall add to it, or diminish from it, shall be damn'd for it, *l. Rev.* 22.18,19.

h 2 Tim. 3.16. 17
i Esay 8.20 1 John 4.1
k Gal. 1.8,9
l John 17.6 Acts 20.20,26

4. In all cases of Offence between Brethren, let that golden rule of Christs be observed, *m.* If any be obstinate in any scandalous sin, or fundamental error, after the first and second admonition, reject him, and repute him as a publican, *n.* If he shall refuse to hear the Church, after that the Presbitery gathered together in the Name of the Lord Jesus, have by Christs power, delivered him over to Satan, for the destruction of the flesh, *o.* and the people have put away, from themselves, that wicked person) *p.* until he shall to the whole Church shew evident testimony of his Repentance, after his Excommunication, as the incestuous person did, *q.* But if he shall Apostatize from the Christian Faith, and become an open and wilful blasphemer of the Truth, or an Idolater, and false Teacher, seducing others from the Faith, to believe and receive his fundamental Errors and blasphemies: he ought by the civil Magistrate (if he be a Christian) to be put to death, as God commanded, *r.* or at least to be severely punished, *s.* as Pious Kings in *Israel*, and Christian Princes in the Primative times have done, *t.* 2 *Chron.* 15. 13. But in superstructive Points of Doctrine, each man ought to walk according to his knowledge, and conscience, *Phil* 3.15,16. *Rom.* 14. 22, 23. Sith whatever is not of Faith, is sin; and we ought to bear with the weak, and not to judge each other about meats, or dayes, or such like things, *u.* If any man be overtaken in a fault, such as are spiritual ought to restore such an one with the Spirit of Meekness, considering himself lest he also be tempted, *Gal.* 6. 1. Each man should abide in that Vocation wherein he is called with God, *w.* and not usurpe each others Calling, or Office, no more than the Members of the natural Body do: but having Gifts differing according to the Grace given us, so let us use them, *x.* for the profit of the whole Body,

m Matt. 18.15, 16, &c.
n Tit. 3.10,11 Mat. 18.17
o 1 Cor. 5.4
p 1 Cor. 5.13
q 2 Cor. 2.6,7, &c to 12
r Levit. 24.16 Deut. 12.6, &c
s Zech 13.3
t Euseb. Eccles. Hist.
u Rom. 15.1 & 14.3, 5, &c.
w 1 Cor 7.20, 24. & 14.33 & 12.17,25
x Rom. 12.6 Ephes. 4.2,3

endeavouring (in all lowlineſs, meekneſs, and long-ſuffering, forbearing one another in love) to keep the unity of the ſpirit, in the bond of peace. Every one ſhould obſerve thoſe general rules, *Rom.* 12.1,9, *&c Phil.*2.2, *&c. Eph.*4.31,32. *Heb.*3.10,11. & 10,24. & 12.1.14, *&c. ad finem Epiſt.* 1 Cor. 1. 40. in particular for our thoughts, all of us ſhould obſerve thoſe two rules, *Pro.*4.23. *Phil* 4.8. & *Col.*3.1. & for our words, thoſe two, *Eph.*4.29. *Col* 4 6. remembring that he, whatever he be in his ſeeming Devotions, that bridles not his tongue, his Religion is vain, *y.* And for our actions, thoſe rules of the Apoſtle, *Col.* 3.16,17. *Heb.*11.6. *Matth* 7.12. 1 *Cor.*16 14. 1 *Cor.*10.31. doing all things in Charity, and in Faith, in Chriſts Name, to his glory; denying our ſelves, taking up our Croſs, lets follow Chriſt, *z.* and deny all ungodlineſs, and worldly luſts, and live ſoberly, godly, and righteouſly, *a.* following God as dear Children, *b.* walking in love, as Chriſt hath loved us, being ready to lay down, not only our Goods, but our Lives for the Brethren, *c.* and lets abſtain from the appearance of evil, 1 *Theſ.*5.22. Lets do nothing doubtingly, againſt Conſcience, or undutifully againſt Authority, for Conſcience ſake, *Rom.* 13.5. & 14 22. or uncharitably againſt our Brother, in things that *d.* are indifferent; but lets walk as Children of the light, circumſpectly as wiſe men, *Eph.*5. 15. daily growing in grace, and in the knowledge of Jeſus Chriſt, abounding more and more in well-doing, and perſevering therein unto the end, *e.* being faithful unto the death, that ſo we may receive the crown of life, *f.*

In obſerving of theſe things, through Gods bleſſing, the Churches of Chriſt which are amongſt us, ſhall be edified, and walking according to theſe rules, and in the comfort of the Holy Ghoſt, be multiplyed, and all the Saints be in one united, to ſerve God with one lip, *g.* and ſhoulder, *h.* and no *Canaanite* ſhall dwell in the Houſe of the Lord unwarn'd, or unpuniſhed, which is the earneſt Deſire, and ſhall be the fervent Prayer of thy Souls Friend, whoſoever thou art, that readeſt theſe *Propoſals*, ſo thou be Chriſts, under what form ſoever thou liveſt.

y James 1.26

z Mat.16.24

a Titus 2.14
b Epheſ 5.1

c 1 John 3.16

d 1 Cor.8.7, &c.
Rom.14.5, &c

e Mat.10.22
f Revel.2.10

Acts 9.31
g Zeph.3.9
h Zach.14.21

A TREATISE AGAINST PERJURY.

SIth any way to take Gods Name in vain, is such a sin, that God will not hold the Offender guiltless, *a*. And God hath absolutely forbidden swearing falsly, *b*. and Christ and his Apostle forbids us to swear at all, *c*. (not that he doth hereby abolish any part of his Fathers divine Worship, commanded in the Law, *Deut*. 6. 13. but to prevent all occasions of Perjury, and rash, and presumtuous swearing) which is a sin sticks so fast unto the Soul, that without a great deal of washing, it will not out, *d*. Therefore above all things St. *James* dehorts from it, following herein the counsel of the Hebrew Rabbies, *e*. who advised their Scholars to beware of this sin, more than of all transgressions, it being one of the heavie iniquities, greater than all iniquities. St. *Paul* tells us, the Law was made to condemn such, *f*. for God sends his flying Roll against them, which shall enter into the house of him that sweareth falsly, to consume the stone, and the timber of it, yea, the whole Land shall mourn because of it, *g*. Christ in Judgement will come near to such, and be a swift witness against them, *g*. he will make the Land desolate, and deprive it of man and beast, for swearing is the Captain, in that cursed company of Vices, *Hos*. 4. 2, 3. The Heathen accounted it a fearful sin, and

a Com. 3
b Levit. 19. 12 Numb. 30. 2
c Mat. 5. 33, & James 5. 12
d Psal. 51. 2
e *Maimon Tract. of Oathes*. c. 12 *e Ainsw. Annot. on Levit*. 19. 12
f 1 Tim. 1. 9. 10 Zach. 5. 2, &c. Jer. 23. 10
g Mal. 3. 5

therefore the wiſeſt of them allowed it not, but in great and weighty matters, as in the vindication of a mans fame, or preſervation of his own, or friends life. *h.* St. *Auguſtine* called it, a dangerous Medicine, never to be uſed, but in a deſperate Diſeaſe, *i.* And indeed God threatens to make their plagues wonderful, and of long continuance, that fears not his great and glorious Name: He knows not how to ſpare that People that perſiſt in this ſin, *k.* for they ſhall fall, and not riſe again, *l.* he will ſurely cut them off, *m.* Sith therefore puniſhment inſeperably follows at the heels of this ſin, and lighteth either inviſibly on the Souls of men, as namely, by Gods with-drawing his Grace, and favours from them, as from the ten Tribes that revolted from *Davids* houſe, to whom they had ſworn Allegiance, for which they are ſaid to rebel, becauſe of the Covenant they had made with *David* before the Lord, *n.* (although it be ſaid, the cauſe was from the Lord, that *Rehoboam* hearkned not unto the people, 2 *Kings* 12. 15.) which was the ground of that Rebellion: or elſe God permits Satan to blind, and harden their hearts, and to take full poſſeſſion of their Souls, as he dealt with *Ananias* and *Sapphira*, who agreed together to tempt the Spirit of God, and to lye unto the Holy Ghoſt, *o.* So it happened to *Judas* the Traytor, after he had perfidiouſly betrayed his Maſter, Satan was permitted by Chriſt, after the Sopp, to enter into him, and to fill him with all impiety, and then to hurry him to the halter, and Hell; or elſe God ſuffers Satan to ſeduce them, to beleeve thoſe that ſpeak lyes in hypocriſie, and to credit his ſtrong deluſions, which is a judgement threatned on all, that receive not the love of the truth, *p.* And that are traytors, truce-breakers, lovers of pleaſure, more than lovers of God, having a ſhew of godlineſs, but denying the power of it, *q.* Or, Laſtly, God departs from them, for detaining the Truth in unrighteouſneſs, and ſo gives them over to a reprobate mind, and vild affections, *r.* St. *Auguſtine* tells us, That the life of the Body is the Soul, and the life of the Soul is God; the Body dieth when the Soul departs, but the Soul dieth when God departs, when the Body is wounded with a ſword, the Soul departs; and doth not God depart when the Soul is wounded with perjury? *ſ.* Or elſe viſibly Gods Judgement falls on the perſons, eſtates, goods, or good-name, of the prophaners of his Name, or they fall into condemnation, and pit of deſtruction, before they have lived out half

h Iſocrat. *in Stobæo ſer.* 25
i Auguſt. *ſer.* 28. *de verbis Apoſt.*
k Deut. 28. 59
l Jer. 5. 7, 11
m Amos 8. 14
m Zeph. 1. 4, 5
n 1 King. 12 19 compared with 2 Sam. 5. 3
o Acts 5. 1, &c.
p 2 Theſſ. 2. 9, 10, 11
q 2 Tim. 3. 2, 3
r Rom. 1. 21, 24, 26
Auguſt. *in Epiſt. Iacob.*

half their dayes, *t.* for God is jealous of his honour, and will not suffer it to be prophaned by any man, but will have it recovered by their conversion, or confusion: *Peter* Martyr from the Rabbins tells us, That when the Law was given in Mount *Sinai*, against Perjury; Heaven and Earth shook, trembling at so horrible a crime, *u.* for to prophane Gods Name, is the proper dialect of the damned in Hell; who speak as the Devil gives them utterance, their tongues being set on fire of Hell, and fearful without repentance will their doom be, *w.* God is known to abhorre this sin, by the judgements he hath (in this world) executed on such as have been guilty of this sin; as in the three years Famine in *Davids* dayes, which came on *Israel*, for their breaking the Oath with the *Gibeonites*, *x.* *Sauls* Family felt the vengeance of their Fathers folly. And the Kingdom of *Jndah*, and *Israel*, mourned because of this sin, *y.* God removed the Diadem, took off the Crown, and over-turned the glory of King *Zedekiah*, and brought shame and confusion on his posterity, and Army, for his prophanness and perjury, *z.* And what hapned to the late unhappy King, and his damning, cursing, and perjured Army, is too fresh in memory to relate. I have read of a Souldier in *Germany*, who being sick, gave his Money to the Host, where he lay, and being recovered, he demanded it, which he denying, the Souldier sued him; but the Host forswore it against his Conscience, and presently the Devil carried him away in the presence of the Court, nor could he ever after be heard of, *a.* 'Tis as one calls it, A God provoking, and a Devil impowering sin, *b.* It so provoked the Lords wrath against the Christians in the Holy Land, and so impowered the devilish Turks, that they prevailed still against them, and over-came them after that *Almerick* King of the Holy Land, the 50*th* after *Godfry*, had broke his Faith, and violated his Oath, which he had made with *Elhadeck* the Caliph, and his Vicegerent; after this, he was soon vanquished in the field, the Lord forsaking the Christians, and taking part with their foes: so that (as our famous Historian speaks) *c.* though the Crosse of Christ, on which he suffered, was brought into the Field, by the Christians, (as their last Refuge) yet sith they had forsworn themselves in his Name, that was crucified thereon, and so prophanned it, they could not stand, but were destroyed. The Soldan Sanar, being suddenly invaded by *Almerick*, drew in the Turk *Syracon* to their Aid, whose Nephew

Saladine,

t James 5.12
Psa.55..0,23
u Martyr loc Com: clas: 2. c.7 Cum in Sinai darentur tabulæ statim ut lata lex est de perjurio totus orbis est concussus.
w Rev.16.11
Mat.5.37
James 3.6
Psal.109.27
y 2 Sam.21.1
y Jer.23.10
Hosea 4.2
z Ezek.21.23, 25, &c:
& Ezek.17.18, 19

a Fincelius libr. 1 demirac:
b Heavens Alarm to Jurors.

c Rawl: Hist: of the world, lib: 2 prim: part: c: 6 sect: 8
Psal:5:6
Wisd:1:11.

Saladine, after he had made *Egypt* his own, beat the Christians out of the Holy Land. If the mouth that speaketh lies shall be destroyed, how much more shall his be that swears them? Very well known is the History of *Vladislaus* King of Hungary, who having sealed and sworn a Truce, with *Amurath* the second great Turkish *d.* Emperor, (and that, as my Author saith, the most advantagious for Christians, that ever was) yet was he by *Eugenius* the Pope commanded, and by Cardinal *Julian*, and other Bishops perswaded, to break the same, and to provoke the Turk to renew the War; and though *Vladislaus* for a while prevailed in the Fight, (he being now far stronger in the Field than before) yet as soon as *Amurath* had drawn out the Truce, (*Vladislaus* had sworn, and sealed) and spread it before heaven, and invocated, revenge from Christ, on the Christians, for prophaning his Name, by this sin, saying, *If thou art the true God (as the Christians affirm) shew then thy justice on these perfidious persons, who say they are thy servants:* and loe immediately the Day was lost, the Battel turned, and *Vladislaus*, *Julian*, and 30000. perfidious Christians lost their lives, and perished in their sin: And if God hath thus remarkably from heaven revealed his wrath on all such, as are guilty of this sin, shall we think they were greater in this sin than others, in this Land, as Christ speaks, *e.* surely no; there be thousands in this Land are guilty of this sin, as well as they, and unless we repent, we shall all perish, for very few of age, can free themselves from it: for so I find in a late Invitation to observe a solemn Fast throughout the Land, *f.* that Oaths are put in among other sins of the Land, provoking the Lord to wrath; and surely if any Oathes are to be repented of, then much more such whereby men swear falsly, of which there are Three sorts:

d Knolls his Turkish Hist. pag: 297, and Rawl: Hist: ut supra:

e Luke 13: 3: 5

f See the Invit. to a Fast in the Land, Mar: 26 1656.

As First, To affirm a falshood by an Oath, under which especially are comprehended all false Witnesses, and Jurors, and truly 'tis to be feared, such are most of our Talesmen, and hackny Jurors, at our Sessions, and Assizes, who swear only for hire, and for gain go on either side usually, perverting judgement, and truth, without fear, 'Tis a great sin to make a Lie, for it bars from heaven, *g.* but greater to stand in a Lie, and defend it, as *Gehezi* did, *h.* which brought on him *Naamans* Leprosie; but the greatest sin of the Three, is to swear a Lie, as those sons of *Belial* did, to take away the life of innocent *Naboth*, *i.* and those perjured persons that swore against Christ, *k.* 'Tis

g Rev: 22: 15
h 2 King: 5: 25, 26.
i 1 King: 21: 13
k Mat. 26: 61, 62.

'Tis a sin against the light of Conscience, derogating from all the Attributes of God; when men tremble not at his sin-revenging Justice, nor fear his soveraign power, and greatness, nor are awed with his all-seeing wisdom, and truth, who is the searcher of the hearts, and will render to every man according to his works: O what desperate folly is it against all these, for men to put his holy and dreadful Name to that, which their own Conscience tells them is a falshood? What other is it but a bold and impudent asserting of a Lie before Christ the just Judge of quick and dead? 'Tis a prophane and desperate invocating of God to be witness to a Lie, as if he were the patron of it, or approved it, when he infinitely loaths and abhors it, and hath oft plagued such as have presomed so to do; as *Anne Avery*, a Woman in *Woodstreet* in *London*, who swearing a Lie, was struck speechless in the place, and cast up her excrements at her mouth, with horrible stink, *l*. So also Earl *Godwin* in this Land, who slew King *Alfreds* Brother, of which he being accused by the King, he not only denied it, but forswore it, wishing the bread he was about to eat, might choak him, if he were guilty of the Fact; but loe, no sooner were the words spoken, but God vindicated his honour; so that the bread, according to his wish, choak'd him, and so he perished; a fearful spectacle of Gods indignation, and the Sea, not long after, devoured his Land, which to this day are called by his name. *Eusebius* tells us of three notorious persons that conspired falsly to accuse *Narcissus*, Bishop of *Jerusalem*, and to affirm their Lie, one of them wished he might be consumed with fire if he swore not the truth, *n*. The second wished, that some grievous and deadly Disease might seize on him, if he swore falsly, *o*. And the third wished he might be strucken blind, if he were perjured: And loe for their perjury, according to their imprecations, God plagued each of them: for the first had his Wife, himself, and Children, with his house, and all he had, burnt with fire from heaven: The second perished by a fearful and violent Disease: The third was so terrified with the justice of God on his wicked Confederates, that he penitently confessed the perjury, and mourned so long, and bitterly, under the sense of this horrid sin, (for which, he obtained not pardon) until he had wept out his eyes; and so God made him as a spectacle of his justice, in his blindnesse: so a so a monument of his Mercy, in giving him repentance to mourn so lamentably for this horrid sin, which

l *Bayly* in his Practice of Piety.

m *Hollingsh. Chron.* in the life of King *Alfred*.

n *Euseb. eccles. Hist. lib. 6. c. 7*

o Called by the Translator, *Morbus regius*.

which was not quite expiated till his imprecation was fulfilled upon him, and his eyes expunged: And woe will be to those, who being guilty of this sin, do not repent much, and speedily, making also satisfaction, as much as in them lyeth, for the injuries done by their perjury, *o.* God pardons not the offence till thy Brother be reconciled, *p.* or thou endeavour restitution.

o Non remittitur peccatum nisi restituatur ablatum: Aug: *Epist:* 54

p Mat: 5: 24

The second sort that swear falsly (who are not so bad altogether, although guilty of a great sin) are such, who being ignorant of the truth, yet doubtingly, and rashly, without certain Knowledge, Faith, and *q.* Judgement, confirm the same by an Oath to be truth; for though the thing they confirm were truth, yet they not knowing it so, and yet by Oath affirming it that they know it so, swear falsly; for in swearing they pretend to know that, which indeed they know not, and so in reference to them 'tis false they swear, though in it self the thing may be true they swear: this God accounts lying, and an Oath being added to it, makes it Perjury. For to Lie, is to speak against that, which he thinks in his mind; such swearing the truth, but not from the heart, as God requires, *q.* swear a Lie, because they know not they swear truth. Now Liars are from their father the Devil, and his works they do, *r.* and to swear a Lie is one of the greatest aggravations of it; for the Devil will speak truth, but not truly, not after a right manner, nor for a right end; 'tis to equivocate, deceive, and hurt mens souls; as in *Adams* tentation, he told the woman, if they did eat, they should be as Gods, which if understood of Angels fallen is a truth; but if of the blessed Trinity, or holy Angels, as he would have *Eve* understand it, was a Lie, *s.* So the spirit of *Python* in the Maid, confessed *Paul* and *Sylas* to be the servants of the most high God, which shewed to them the way of Salvation, *t.* but this was for ill ends; as that he might be acknowledged a God, in speaking truth, or to uphold the false tenant of many gods, or provoke St. *Paul*, and commend his own Oracles; or lastly, by this means to hinder the preaching of the Gospel, and to raise persecution against the Apostles, which accordingly took effect; for *Paul* grieved in Spirit, could no longer endure the Devils approbation, when they had the power of Christ in their Ministry to confirm the Doctrine they preached, *u.* but turning, commanded the Spirit in the Maid, in the Name of Christ, to come out of her, and when her Masters saw the hope of their gain was gone, they raised persecution against

q Jer: 4: 2

q Psal: 15: 2 *Mentire, est contra mentem ire:* Plin:

r John 8: 48

s Gen. 3: 5

t Acts 16: 17

u Acts 16: 17, &c. to 25

against them. So that he sweares rashly, who without judgement, and justice, swears; which is a high prophaning of Gods holy Name, in which whosoever sins, God will not hold him guiltless. Com. 3d.
And truly 'tis to be feared, a great part of the knowing men of the Land are guilty of this sin, swearing ignorantly, doubtingly, or rashly; witnesse those Oathes taken in the Universities, to observe the Statutes thereof, when Schollars are Matriculated, or take Degrees, when scarce one of a hundred knoweth them: The Oaths heretofore usually taken by Majors, Burgesses, Sheriffs, Common Council-men, Citizens, Free-holders, and Tenants, in their Cities, Towns, Courts, Assemblies, which usually were ignorantly, or doubtfully taken, or carelesly and negligently performed; yea, worse than these are the Oaths which Judges, Sergeants at Law, Apprentices to the Law, and Clerks, and other Officers in Chancery, Inns of Court, and other Courts take, ignorantly or prophanely, many of them, without any intention, or purpose to keep them, for usually for Bribes and excessive Fees, (which now abounds more than ever; witnesse the wealth not only the Judges and Lawyers have gotten, but even their Clerks, Registers, and other Officers far surpassing some Knights, or Esquires estates) they have turned judgement into wormwood, and have left of righteousnesse in the earth, and oft some of them plead against their Consciences, in most unjust causes, helping therein to oppresse the poor, fatherlesse, and widow, against such God complains and threatens ruine: y. Nor are all our Justices of the Peace, Bayliffs, Constables, Head-borroughs, Church-Wardens, Overseers of the Poor, and High-wayes, Tything-men, Jaylors, and other inferiour Officers, especially most of your Attorneys, Under Sheriffs, Bayliffs, &c. free from this sin; many of them ignorantly, rashly, without faith, reverence, knowledge, or judgement, taking their Oathes, for honour, or profit; and usually without fear, or care to avoid perjury, continuing in, and executing their Offices; and therefore God may justly (as he threatens) call the Husbandman to mourning, and such as are skilful of lamentation to wailing, because he will passe through the Land in wrath, x. Nay, I am afraid, some of our Nobles, and our late Parliament Men, our valiant Commanders, and reverend Ministers, cannot wholly vindicate themselves from this sin; much lesse can many of the Common Souldiers, and Country people of the Land, who took the Oathes of Allegiance, y Amos 5.7 x Amos 5, to the 18 verse

and Supremacy, the Protestation, and Covenant of the Three Kingdoms: Did not most of us, do it, ignorantly, rashly, or doubtingly, compulsively, or presumptuously, without Faith, Judgement, and Righteousnesse, which is a great sin, contrary to Gods Rule, who will have us swear in judgement, justice, and truth, *y.* Surely, I fear few can free themselves from this sin, if without fear, prejudice, favour, or self-love, they would seriously in their Consciences peruse those Oaths, Protestation, and Covenant; and deal impartially with themselves, as God will do without respect of persons, when he comes to Judge them: Or if any plead he sinned not in taking these; then certainly he sinned with a witness, in not keeping these, as his own Conscience, Gods Spirit, and his Word taught him: which is the Third way of swearing falsly; namely,

Thirdly, When men swear to God, or men to do something, and thats just and lawful, which they intend not to do, or if they intend it, yet perform it not, but do quite contrary thereunto, having their evasions, equivocations, or mental reservations, to elude, avoid, and frustrate these which was accounted a Jesuitical trick, and a damnable sin heretofore amongst Protestants in Queen *Elizabeths*, and King *James* his dayes. *z.* This sin in Religion, saith my Author, is sacrilegious and detestable, in politick State most pernicious, and intollerable; and in every man most wicked and baneful to his soul: This is a horrible sin tending to most fearful damnation. *a.* For he is a true Christian that having sworn to his hindrance, yet will keep his Oath: But he is far from a good man, that sweareth that, which he never purposeth to perform; both Fathers, Councils, Schoolmen, and all godly Divines have condemned it. *b.* Yea, and the very Heathen too, *c.* for not only Gods Name is abused whom they invocate to witnesse, (which is most fearful and glorious) but also men are hereby cheated, and deceived, and made to beleeve a Lie, instead of Truth: God much complains of this sin, *d.* and threatens severely to plague it. *e.* It provoked the Lord to break forth as a man in passion, shall he break the Covenant, and be delivered? Nay, God swears in his wrath (as one mightily offended) severely to plague *Zedekiah*, though a King, for despising the Oath, and breaking the Covenant, which God calls his Oath, and his Covenant; because (as *Junius* observes) was sworn in his Name, and he was the Author of it, by his Prophet. *f.*

y. Jer. 4. 2

z Dr. *Morton* in Reply to the moderate Answerer against more than heathenish equivocations written 1606.

a Dod & Cleaver on the 3d. *Com:* p. 107, & 108.

b Aug. Contra. Mend. cap. 5. 8 *Hierm.* Comment in 1 *Cor.* 4 *Pet. Lumb.* lib. 3. dict. 38. *Aquin.* 22. quest. 111. art. 1

Harm. of Confes. sect 10 *Mockets Book* of God & the King.

c As Menander, Plato, Cicero, Aristotle, Seneca, Plutarchs Lives, &c.

d Jer. 3. 10. & 2 Cron. 34 32

e Ezek. 17 15

f un. Annot. in locum;

phet, *f*. As also to shew, as one saith, That he will revenge the breach of Oath, and Covenant made to men, as much as if it had been made to himself; he had prophaned Gods Name, and God would not hold him guiltless, but his imprecation shall fall on his own head, for his perfidiousnesse, which indeed was fulfilled on him, and his, in severity, *g*. when his Children and Nobles were slain before his face, and then his eyes put out, and he himself carried Captive into *Babylon*, and kept there till the day of his death.

f Jer. 34. 18 *Œcolam. Exp.* in loc:

g 2 King. 25: 6, 7 Jer. 52. 1

And yet alas, our Land is too much guilty of this crying scandalous sin, which cryes aloud for vengeance; for such were, and are, for the most part, the Oaths that have been taken by Papists, and Church-Protestants against the Popes Supremacy, the Oath of Abjuration, which thousands never intend to keep, they having their Dispensations, Equivocations, mental Reservations, and secret Evasions, to delude God, the Magistrates, but chiefly themselves; for in their hearts they are still resolved to yield Obedience to the See of *Rome*, and beleeve Transubstantiation, and Purgatory; use Pilgrimages, and Prayers to, and for the Dead: yea, some Protestants are too much Jesuited, who took the former Oaths, Protestation, and Covenant, when in the very taking of them (I fear) they intended not to keep them; for genetally the Country took one, or more of these, for fear, rather than love; by constraint, rather than willingly; for self-ends, and not for Gods glory. Generally, the whole Nation feared not an Oath, but some either ignorantly, rashly, or presumptuously took them; or which is worse, resolved prophanely and perfidiously not to keep them: like those that took the Covenant in *Josias* dayes in falshood, *h*. returning unto the Lord feignedly: Nor to this day is there any fit means used (as I know of) to remove the guilt of this crying sin from the Land, which in the opinion of an enlightned Jesuite, *i*. is greater than Murther: Therefore one long since wished, That as the Murtherer in our Land, for Murder, was hanged by the Neck; so the Perjured person for his sin, might be by the Tongue: *k*. And though we punish not so severely this sin, as other Nations have done, and God hath out of his patience, and goodnesse, forbore with us, thereby leading us to Repentance, yet their Damnation slumbreth not, that shall to their lives end, persist in the same; God will hasten his vengeance, and cast such out of his sight,

b Jer. 3. 10

i Emman. Sa. *Aphor. tit. de Juramen. 26 Perjurium gravius est Homicidio, &c.*

k Dr. *Mortons* Confut of Equivocation, *cap* 5.

(as the Prophet ſpeaks) *l.* and if they continue in this ſin, God will not hear them. God hath oft, and clearly forbad this ſin, *m.* and threatned ſuch with the loſſe of Heaven: *n.* And the truly godly have kept their Oath, though it were to their own hurt, as *Joſhua*, and the godly Princes, *Jephtah*, and others: yea, 'tis the mark of a true Chriſtian, that he feareth an Oath: *o.* I have opened my mouth to *Jehovah*, ſaith *Jephtah*, and I cannot recal it: *p.* he was content to put an end to his Poſterity, rather then to commit Perjury. And ſo zealous was *Joſhua*, and the Princes, having ſworn to the *Gibeonites*, that when the Army would have deſtroyed them, they cryed out, We have ſworn to them by Jehovah God of *Iſrael*, and we may not touch them: No, though they were a people of the *Hevites* (who were expreſly, and by name, commanded of God to be rooted out) *q.* though they were Lyars, Deceivers, and Counterfeits, and over-reached, and as it were derided *Ioſhua*, and the Princes, by feigning themſelves Embaſſadours from a far Country, which they avowed by their vynowed Bread, and patched Cloaths, clouted Shooes, and rent Bottles; nay, though Gods command (of deſtroying them) long preceded the Peace, they had granted them, of ſparing them: and though the Oath and Promiſe they made was with a People a far off, for ſo the *Iſraelites* had told them: *r.* If they dwelt amongſt them they could not make a Peace with them, becauſe God had forbidden it: Nay, though this Peace was made without warrant from the Lord, *ſ.* nor could they challenge (as our famous Hiſtorian ſpeaks) the witneſs of the true God, in whom they beleeved not, *t.* and therefore if ever any man might have ſaved himſelf by Evaſion, or Deluſion, *Ioſhua* might have done it, without Equivocations, or mental Reſervations. Yet to the end (ſaith he) that the faithleſſe ſubtilty of man ſhould borrow nothing in future, from his example (who knew well that the Promiſes made in the Name of the living God, were made to God, and not to the dying man) he held his Oath and Promiſe firm, and inviolable (though they to whom he ſwore were worſhippers of Devils) for 'tis not as faithleſſe men take it (ſaith he) that he which ſwears to a Man, Society, State, or King, and ſwears by the Name of the living God, and in his preſence, that the Promiſe, if it be broken, is broken to a Man, Society, State, or Prince; but the Promiſe made in the Name of God, is broken

l Jer. 14. 11

m Deut. 23. 21 Numb. 30. 2, &c.

n Pſal. 15. 4 Revel. 22. 15

o Eccleſ. 9. 2

p Iudg. 11. 35

q Exod. 23. 23

r Ioſh. 9. 7

ſ Ioſh. 9. 14

t Rawleighs Hiſt. of the World, l. 2. c. 6. ſect. 8.

to

to God. 'Tis him we neglect herein, and professe we fear him not, but set him at nought, and defie him. And not only the godly, but the very Heathen abhorred breach of Oath and Covenant to men (though they swore by false Gods) *Marcus Attilius Regulus* is famous herein amongst the *Romans*, who being taken by the *Carthaginians* prisoner in the War, had leave to go back to *Rome*, on his Parol, taking his Oath, That he would return again as their Prisoner, if he effected not what was desired by the *Carthaginians*; which he being not able to accomplish, yet for his Oaths sake (though he knew the *Carthaginians* would kill him, on his return) he returned back unto them, *u*. chusing rather to endure their Cruelty, than to commit Perjury. In such high esteem, and honour, was the Religion of an Oath, even amongst the Heathen. 'Tis indeed a great sin for a son to break his Promise with, or to alter the Deed of his Father; but greater for a State, Kingdom, or Prince, to break those contracts made in former times: witnesse *Sauls* breaking the Oath of *Ioshua*, and the Princes (though it were 400. years after it was made: *w*. (And this I instance in, lest any should think *Ioshua*, and the Princes, erred in keeping the Covenant with the *Gibeonites* afore-named) which provoked the Lord so much, that even in holy *Davids* dayes, God sent a Famine for three years on the whole Land, nor was his wrath appeased, till seven of *Sauls* Grand-children were delivered to be executed, on a Gallows, by the oppressed *Gibeonites*. Therefore we may not think to make void our Oaths by new coyned Distinctions, forged Evasions, God-mocking Equivocations, to swear one thing, (as my learned Author long before our Troubles spake) *x*. by the Name of the living God, and to reserve in silence, a contrary intent: for then the life and estates of Men, the Faith of Subjects to Kings, of Servants to their Masters, of Vassals to their Lords, of Wives to their Husbands, of Children to their Parents, and of all tryals of Right, will not only be made uncertain, but all Chains whereby Free-men are tyed in the world, be torn asunder. For by his Oath, a man assures others, that his words are true, as God, whom he invocates, is true; and secretly, or expressly imprecates a Curse on himself, if they be not true: Therefore, saith the Schoolman, he is doubly guilty, that swears fraudulently: first, Because he takes Gods Name in vain: and secondly, Deceives his Neighbour when he sweareth falshood, *y*. But he that loveth,

u August. l. 1. de Civitate dei. cap. 15

w 2 Sam. 21. 1

x Rawl. Hist. of the world, lib. 2 cap. 6. sect. 8.

y Pet. Lumb. lib 3 dist. 39: *Qui calliditate utitur juramento dupliciter peccat. quia & nomen dei in Vanum sumit & proximum dolo capit.*

or

2 Rev. 22. 15 Psa. 15. 4 or maketh a Lie, shall be damned, and much more he that swears him. *z.* Let a man use never so great art, or cunning in swearing, yet God doth value the Oath, according to their sense to whom the Oath is made. *a.* Faith is to be kept in an Oath (saith St. *Hierom*) because we are not to regard man, to whom we swear; but God, by whom we swear. *b.* They are Perjured persons, saith St. *Augustine*, who preserving the words, with some Sophism, deceive the expectation of them, to whom they have sworn, *c.* Therefore God fore-seeing that in the last days this sin should abound, and knowing that mans heart was deceitful above all things, and desperatly wicked, he plainly commands in his Law, that that man that swears, should not swear falsly, *d.* for thereby he should prophane his Name. If by an Oath he hath bound himself, he shall do according to all that proceedeth out of his mouth, he shall not break his word, *e.* God will surely require it, that thou keep thy Oath, or else plague thee for it, according to thy desert; for so much the word requiring signifies. *f.* That which is gone out of thy lips, thou shalt keep, and perform, according as thou hast vowed to the Lord thy God, and as thou hast promised with thy mouth; *g.* The Law (saith the Apostle) under the Gospel is made to condemn such, *h.* and they are given over to vild affection, and to a Reprobate mind, as the *Romans* were, who knowing the judgment of God, that they which commit this sin are worthy of death, yet not only do the same, but have pleasure in them that do them, *i.* Truce-breakers, and Traytors, are two of the number of those Hypocrites that shall come in the latter days, *k.* who as *Jannes* and *Iambres* resisted *Moses*, so shall they the truth.

a Isid. *Lib* 2 *de Sum. bono capit* 13

b Hierom *Com. in Ezek.* cap. 17

c Aug. *in Gen.*

d Levit. 19. 12

e Numb. 30. 2

f Gen. 9. 5 Deut. 18. 19 & 23. 21

g Deut. 23. 21

h 1 Tim. 1. 10

i Rom. 1. 26, 28, 31, 32, compared together.

k 2 Tim. 3. 3, 4, 8

And yet alas, though God is so severe against this sin, and requires such sincerity, and simplicity, in all our Oaths and Promises we make, to God, and Men: yet how mightily hath this sin prevailed in these latter dayes amongst us, Men making breach of Oaths, a matter of custom, not Conscience, under pretence of honest publick intentions, and necessity for publick ends; violating the Oaths, Covenant, Protestation, Engagements beforenamed, which we promised to observe, and keep, and to perform the things, especially contained in the Covenant of the Three Nations, as we would answer for our Perjury at the Great Day, when the secrets of all mens hearts shall be discloſed, and every man

man shall receive according to what he hath done in the flesh, whether it be good, or evil. Now for us to violate those Oaths, and perfidiously to break any Article therein, (which is in our power, and lawfully we may observe) under pretence, that good may come thereby will not (as the Apostle saith) then, our damnation be just? *l.* The Jews might not break a Ceremonial Precept, much lesse a Moral, under pretence of any good to come thereby: it lost *Saul* his Kingdom for offering Sacrifice, and not obeying Gods command, under pretence that the people fled from him, and he was afraid the *Philistims* would come on him, before he had Prayed, and craved Gods assistance, *m.* *Uzza* lost his life, for touching the tottering Ark, though with a good intent to stay it; for so 'tis said, the Oxen shook it, nevertheless the anger of the Lord was kindled against him, so that he smote him for his Error presently. *n.* St. *Augustine* allows not a man to tell a Lie, though it were to save his life, or another mans life; and he gives a good reason for it, for thereby he destroyes his own soul. *o.* and *Gregory*, and *Innocentius* say the same; *p.* otherwise *Peter* had not sinned in denying his Master: And if Christians may not tell so much as an officious Lie, for the saving of their own, or their Brothers life, (which is the greatest good, can be performed, or pretended by any) much lesse may they prophanely, or perfidiously swear a Lie, (by violating their Oaths, and Covenants so solemnly sworn unto) under pretence of necessity, or publick good; *David* prayes against such cursed Hypocrisie, and God-mocking flattery, Encline not my heart unto any evil thing, to pretend pretences in wickednesse, with men that work iniquity, let me not eat of their dainties: *q.* So *Ainsworth* translates it: And *David* gives the reason of it in another *Psalm*; *r.* As for those that turn aside to their own crooked wayes, to which Satan and their own deceitful hearts lead them, the Lord shall lead them forth with the workers of iniquity: Or as the *Chalde* Paraphrase, He will lead them to Hell, and their part shall be with the workers of iniquity; but Peace shall be on *Israel*, (*viz.* such as are upright in heart, to pay the Promise, as *Israel* did. *s.* And if any man, to free himself from Perjury, shall say when he took those Oaths and Covenant, he equivocaced, and had his mental Reservation, &c. he doth not surely thereby extenuate, but rather aggravate his offence; for in his swearing and Covenanting

l Rom. 3. 8. *Justam pœnam blasphemiæ illis Paulus denunciat*: Beza *Annot*: *Hoc peccatum blasphemiam appellat Paulus & abjicit a sensu divinæ Doctrinæ*, Amb. *in loc.*

m 1 Sam. 13: 12.

n 2 Sam. 6. 6, 7

o Aug. lib: de Mend. c. 6

p Gregor: *lib: Mor:* 18: *in Job, cap:* 2. *Innocent. Tit: de Usuris, ci* 4.

q Psal: 141: 4 See *Ainsworths* Annot: on the place.

r Psal. 125. 4. 5

s Gen. 15. 2. 3 compared with Gen. 28 20

naming, he profeſſed God to be the Author of Truth (who cannot deceive, nor be deceived) whom he invocated to witneſſe the truth, and ſincerity of Agreement, between his words and heart; imploring his vengeance, if he ſpeak not the truth: when nevertheleſſe by his equivocation, and reſervations, by his Lies, and perfidiouſneſſe, he endeavours to deceive God, and doth deceive himſelf, and the Perſons to whom, and with whom, and before whom he ſwears: But let ſuch know, God will not be mocked; *t.* but what a man ſoweth, that ſhall he reap: with the upright ſwearer that feareth an Oath, God will ſhew himſelf uptright, *t.* in keeping Oath, and Promiſe to ſuch: But with the perverſe, and froward, who have in their Oaths, ſuch wrenches, and Evaſions, God will ſhew himſelf awry, for Gods wrath is revealed from Heaven againſt all ſuch, *u.* and 'tis to be feared ſuch are blinded in their ſins, or given over to a reprobate mind, who prophanely ſport with theſe holy things, and yet think they ſin not, but play as *Sampſon* with his Cords, faſt and looſe, as pleaſeth them: Juſt like him, whom the Oratour ſpeaks of, *w.* who being a *Roman* Souldier, captive at *Carthage*, was granted his Parol (on his Oath) to return again into Priſon thither, within a perfixed time; who as ſoon as he was out of *Carthage*, returned unto the Priſon again, pretending he had forgot ſomething behind, which there he would fetch (intending thereby to elude his Oath) which done, he came to *Rome*, and there ſtayed longer than his Parol allowed him; telling the Senate, he was freed from his Oath, by reaſon of his former return: but the Grave Senators, underſtanding of his fraud, ſent forth-with this Perjured fellow, back to *Carthage*, bound with Cords, to ſhew their diſlike of ſuch deceit, and equivocation in an Oath, though it were made to an Enemy; well knowing, that fraud, and deceit in an Oath, doth not leſſen Perjury, but make it more heynous.

And leſt any man ſhould plead the wickedneſſe of the perſon, or perſons, to whom the Oath, or Covenant were made, might diſoblige them, let them remember the *Gibeonites* forementioned, who were Idolaters, and Deceivers themſelves, with whom fraud may be uſed if with any. *x.* And theſe *Carthaginians*, who were faithleſſe, and perfidious, even to a proverb. *y.* But you may ſee by theſe Examples, that both Religious and Heathen Princes abhorred this ſin. Inſomuch that *Cicero* ſaith, ſuch

as

1 Gal. 6, 7

2 Pſ. 18. 25, 26

u Rom. 1. 18, 32

w Cicero *lib. de Offic.* 3

x *Fallere fallentem non eſt fians.* *Livius de bello pun. lib.* 2

y *Punica fides.*

as use these Evasions and Pretences, they seek out but for a shifting hole, for their Perjury. a And indeed any thing may rather subtilly be excused than an Oath, in which the least deceit, is an heynous sin, and pulls down speedy vengeance on him that useth it; Witness *Arrius*, that Blasphemous Heretick: this was the grand sin that filled up the Measure of his wickedness, and put a period to his infamous life, *a.* for being compelled by *Constantine*, that godly Emperour, for the peace of the Church) to deliver his Subscription, to the general Council of *Nice*, and to avouch his integrity thereunto, to subscribe it, by an Oath, he consented hereunto; but before he did it, he wrote his damnable Heresie in a Paper (as his desperate wicked heart had invented to Elude his Oath) and this paper he put secretly under his cloathes in his bosom; and then being urged, after he had written his subscription, to the truth, (confirmed in the Council of *Nice*) to swear, That he had written according to the truth in his heart; he clapt his hand on his bosom, and swore he had written as he did truly beleive in his heart; meaning in the Paper in his bosom: which the good Emperour, and his Followers, understood of the Papers he had subscribed. But the Almighties Eye beheld his treachery, and his wrath was kindled against him, and his Perjury, his damnation slumbred not; for no sooner was he out of the Court, going in triumph into the City, to glory over his foes, (the holy Bishop *Alexander*, and his Orthodox Adherents) but loe, when he came into the place called *Constantines* Market place, he was strucken suddenly, with the terrors of the Almighty (as the Psalmist saith) *b.* for his deceitful tongue, there was given to him, the sharp Arrows of the mighty One, and coals of Juniper, which so burned in his belly, that it made him with-draw behind the Market-place, where a Privy was, where, with his Excrements, he voided out his Entrails, and a multitude of Bloud, and his Liver, with his Spleen, of which, he immediately died: God in his Justice for his Blasphemy, Perjury, and Hypocrisie, striking him with a Judgment proportionable to his sin; for he had hid his wickedness in his inward parts, therefore God will openly discover both it, and them, he had deceived, and mocked good men: now his deceipt in his Breast, is discovered, and he is made a spectacle and derision to Angels, and Men: The Almighty caught him in his craftinesse, and his devices were carried head-long, *c.* And thus is he made a Monument of divine Vengeance to all men, who

a Cicero *lib. Offic.* 30.

a Histor. eccles. Tripart. Epiph. scol: interp: libr 3 pag: 135, 136 *Omnes transeuntes digito notabant locum Arrii detestabilem recordantes interimum.*

b Psal. 120. 3, 4 *Verba similia sagittis acutis robusti, i.e. maxime lethalia ut presentissimam mortem afferentia adeoq; obvium quicquid est conflagrantis. Tirin: & Fun. Annot in loc:*

c Job 6. 13

thought to delude and deceive all: Insomuch (as my Author saith) all men passing by, with their finger pointed at the place, recording the detestable death of *Arrius*. 'Twas therefore a good Lesson *Acosta* the Jesuite taught his Perjured brethren, *d*. That men ought not to Lie, though it were to gain all the *Barbarians* to the Faith; aud he said no more, than St. *Augustine* long before had done, that a man might not Lie to his Neighbour, though it were to procure his Salvation, *e*. And if he might not Lie, much lesse might he swear a Lie, for though it were true (which yet indeed is false) (as the Jesuites affirms) that the officious, and jocosous Lies, be venial sins, *f*. yee even these when they are sworn unto, and confirmed by an Oath, become pernitious, as *Tollet*, a chief Father, amongst them sheweth. *g*.

In a word, an Oath being the end of all Contention, *h*. all Nations, by the Law of Nature, have condemned this sin, and provided punishment for the Perjurers, that wilfully transgresse herein, some adjudged them to be whipped; others to be hanged, others to be slit in the Nose, others to be branded in the Forehead, others to lose their Ears, others to be bored thorow the Tongue, *i*. The Judicial Law of God was amongst the Jewes, that he should suffer the evil, or losse, which by his Perjury, he had brought on another; as an eye, for an eye; a hand, for a hand; and life, for life, *k*. Thus *Susanna*, her false Witnesses, are stoned to death, which death they intended against her. *l*. And *Daniels* are cast to the Lyons, who by their malice and Perjury had caused him to be cast to them, *m*. And though this sin may escape the punishment of men, yet shall it not the Judgement of God, *n*. for so the holy Ghost tells us, a false Witnesse shall not be unpunished, and he that speaks Lies shall not escape. *Plutarch* gives us a notable Example hereof, in one *Cleomenes*, *o*. who having made a Truce with the *Argives*, for seven dayes; when he observed them the third night, to be carelesse of their Watch, and given to sleep (in confidence of the Truce made) he arose in the Night, and seized on the City, and slew some, and captivated others: But when they complained against him, for his Perjury, and violation of the Truce made; he Replyed, He Covenanted for seven Dayes, the Nights were not added in the Oath: But God suffered not this Perjured Commander, to prevail, for the Women of the City, he had taken, took Arms out of the Temples of their god, and with them executed Vengeance on his Army, and

d *Acost: lib: 2 cap: 21 de salute Iudiarum:*
e August: *lib: de mendacio, cap: 20*
f Aquin: *22 dæ: quest: 110. Ar: 2 c:*
They borrowed this from the old Errour of the *Priscillianists*: *Qui docebant & suo exemplo confirmabant, licere propter alicujus salutem mentire in Religione, ita ut quod credis negare & quod non Credis profiteri bona conscientia possis: modo veritatem fidei in Corde saluam retineres* Aug. *ad Consen. cap: 3: tom: 4:*
g *Tollet Jes: instruct: sacerd, libro de Sept: pec: cap: 54*
h Heb. 6. 16.
i Dr. *Whites* Confutation of Equivoca. t. 20
k Deut. 19. 19
l Hist. of *Susanna*
m Dan. 6. 24
n Prov. 19. 5
o Plut. in Lac.

and at last he himself was stricken with Madness, so that he wounded himself with a Dagger, and slit his body from his Ancle-bones unto his Vital parts, and so languishing, drawing his mouth aside, he ended his perfidious life, as a fearful Example of Gods wrath against this sin revealed from heaven.

Sith then God is so severe a revenger of this sin, and the Oaths and Covenant we have taken do oblige us faithfully to observe the things contained therein, so far as they are lawful, good, and possible to be kept. Lets all, in these Three Nations, that are guilty any wayes of this sin, humble our selves for it, confesse it, and forsake it; for if we hide it, we shall not prosper, nor obtain Mercy for it, *p.* O lets not with the wicked pretend pretences, or invent excuses, to extenuate it, or paint it over, by equivocation, or mental reservations, (that we had in the taking of any of them) or think by any private interpretation of our own, to elude them, or by any Napkins that others may bring, suppose that we may wipe them out, by any new Oath, or Engagements made, *q.* and so think they are frustrate, or repealed, safer and happier will it be for us, to fear alwayes, as its in the next verse, that so we may be brought to Repentance: for he that hardeneth his heart in it, shall fall into mischief, *r.* And truly, unlesse we, throughout this Land, do repent of this sin, as Christ tells us twice, we shall all perish, *s.* there's no Appeal from this Judge.

p Prov. 28.13, 14

q Ezek. 21.28 *Trem & Iun. Net.* in loc.

r See *Iun:* notes on Prov 28.14

s Luk: 13.3,5

Secondly, Sith we have lifted up our Hands to Heaven, and opened our Mouths to the Lord, and so cannot go back from the Oaths, protestation, and Covenant, we have made (as *Jephta* said) *t.* Lets (as we expect to stand before Christs Tribunal with Joy, and receive the blessed sentence from him) observe, and do the things we have promised, so far as they are lawful, just, good, and possible, (which are Conditions should have been inserted as a Clause in all those Oaths and Covenant) lest otherwise, we persisting in this sin, pulls down Gods wrath on us, and our Land: O lets not after Vowes make inquiries, *w.* nor suffer our mouths to cause our flesh to sin, nor say before the Angel, that it was an Error, why should God be angry at our voice, and destroy the works of our hands, *w.* yea, not only hurt our selves, but hereby give a scandal to all Christians, and cause the precious Name of Jesus Christ our Lord, and his glorious Gospel to be blasphemed, by Turks, Papists, and Infidels, as if the Christian Religion which we professe, were a Doctrine that allowed of Perjury,

t Judg. 11.35

w Prov. 20. 25.

w Eccles: 5.6

which the very Turks and Heathen do abhor, and have been content, to suffer any misery, rather then wilfully to run into Perjury: Witness that famous Roman *Augustine* relates of, who to avoid this sin, and perform his Oath made, returned into the hands of his deadly foes, who with exquisite torments Murdered him, including him in a strait piece of Wood, full of sharp Nails, in which he could scarce stand upright, and if he leaned on any side, he must needs wound himself, and so long he stood, till he died with Watching, though he were a Heathen, yet he chose rather to endure the worst of temporal evils, rather then offend his gods by whom he had sworn, *x*. he feared to offend his false gods, which were indeed Devils, *y*. will not he rise up in Judgement against those, that fear not to offend the true God, by Perjury, who will not acquit an offender. *z*. The like dread of Perjury is reported to be in the *Saguntines*, who chose rather to have their City ruinated, than their Faith violated, which they had made to the Romans: *a*. Did not *Amurath* ubbraid the Christians with *Vladislaus* Perjury, and will not both Turks and Heathens condemn our Religion, as false, when they shall hear that there is such Perjury and Falshood continued in amongst us, that is not to be named amongst the Heathen, as St. *Paul* speaks in another case. *b*.

Therefore Thirdly, Let there be a day of Humiliation appointed by the Three Nations, that every man guilty of this sin, may smite upon the thigh, and be ashamed, and so may confess and forsake it; but especially, let such deeply humble themselves, whose mouths, have been full of Cursing, and bitterness, swearing on every light occasion, powdring in their common talk (as they they think) their discourse, but indeed putrifying it, with prophane and cursed language, and Oaths, as the Devil that rules in them, gives them utterance; their tongue, in St. *James* his phrase, being set on fire of Hell: *c*. Also let us bewail our wicked, absolute, and impossible Vows, and Oaths, which are not to be kept, but broken, *d*. (if the Lord will) saith St. *James*, *d*. (and so far as conveniently we may, as well as lawfully) saith St. *Paul*, *e*. are required in those that promise ought. *Saul* sinned in his rash Vow of killing him, that tasted meat that day. *f*. So did *David* in his passionate Oath to destroy *Nabal*, and his Family, for their Masters incivility, and want of charity, *g*. worse, did those Forty that bound themselves in an Oath, not to Bat till they had killed the holy Apostle, *h*. this the very Papists condemn, *i*. for

x Aug *lib.* 1. *de Civitate Dei*, cap: 15
y 1 Cor. 10. 20
z Exod: 34: 7
a Aug. *de Civitate Dei, lib*: 3 *cap*. 20
b 1 Cor. 5. 1 What can this work amongst them at this day but obstinacy in their Infidelity, and blasphemy of that Faith which is the life of our Souls. Dr *Mortons* Confutat. of Equivocat. part 3: cap: 20

c James 3: 6 *sc. incitata A diabolo Gehennæ & inferni civi: Gagneus scol: in loc:*
d *A turpi Voto muta de cretum, quod iniquiter jurastine persolve:* James 4: 17
e 1 Cor. 10: 23
f 1 Sam. 14. 24
g 1 Sam. 25. 21
h Acts 23: 12
i Dr *Saunderson de jurament. sect*: 13: *lect*. 2.

for in an Oath we are to have regard, as well to the matter, what we swear, as to the manner how we swear: So said the Dr. of the Chair, An unlawful Oath, in respect of the act of swearing, obligeth, although it be certain, what ought not to be performed, ought not to be sworn; nevertheless it may come, and doth often come to pass, that what ought not to have been sworn, ought notwithstanding to be performed, the thing being lawful, not of it self, but by accident, (*viz.* the Persons swearing) & so it obligeth the Person swearing to his promise, (unlesse there appears some other sinful impediment) as he instanceth in the Oath of the *Israelish* Princes given to the *Gibeonites* before mentioned: they ought not to have sworn to them, but having sworn, they ought not to break their Oath, which *Sauls* Posterity found true to their sorrow, as well as all *Israel*, *k.* in this the Schoolmen are right, *l.*

k 2 Sam: 21: 1, 2, &c:
l Aquin: 2 *de: quest:* 88: *Ar:* 2, & 3:
Fieri non debet sed factum valet.

To prevent Perjury in the Universities, and Cities, and Courts, let the Statutes, Laws, and Customs, which they are sworn to observe, be set down in a Book, or Table, for Publick use, to be made, and truly used by all men, in some Common Place, where all may have liberty to read, and know them, that so men may swear in Judgement, Justice, and Truth, *m.* And to prevent this sin in Judicature at our Assizes, and Quarter-Sessions, let there be no Tales-men returned, by the Sheriff, or his Bayliffs, nor no Jury-men allowed of, but such as are approved of by the Testimony of the Minister, and Church, where they live, to be wise, and able men, sound in the Faith, fearing God, and hating covetousness, of knowledge in the Laws of the Land, of holy life, and conversation, unto the Justices of the Peace in each County, to serve as Jury-men, who confirming them, and allowing of them, let these freely for their Countries good, serve in all Juries, without taking Reward for their pains, on the penalty of Bribery, unlesse what may be allowed by the Common Purse of the said County) this will, I believe, destroy all our Hackney Jurors, and prevent abundance of Injustice, and Perjury, now perpetrated in Courts of Judicature.

m Jer: 4: 4

Fifthly, Lets all Repent of our rash swearing without Judgement, and submission to Gods will, whereby we have made our Wills superior to Gods, whose counsel alone shall stand, and he will perform all his pleasure, who hath lately shewed our vanity, and prophannesse herein, in dis-enabling most of us to do, what

we

we absolutely Covenanted, and swore to perform; yea, let there
n James 5:12 Mat: 5:34 Aug: lib: 19: contra Faustum: be no swearing, but on weighty Causes, *n.* they ought to be used only in cases of necessity, as men use dangerous Medicines.

Sixthly, Let the Laws already made against rash Swearers and Perjured persons, be put better in execution, and let more encouragement be given to those shall discover them. And let such as hear them swear rashly, and falsly, and know it so, but shall not reprove them, or see them punished, let them undergo the same punishment, as being partakers with, or approvers of the same sin. *o.*

o *Agentes & Consentientes pari pœna puniendi sunt, Linwood.*

Lastly, Let all sorts of Persons in the Three Nations faithfully perform their Vows, Oaths, and Covenants made (with submission to Gods Will) to their utmost power in their vocations, (and so far as lawfully they may) though it be to the losse of their honors, places, offices, or riches, for what will it profit a man to gain the world, and to lose his own soul, as every perjured person that
p Mark 8:36 2 Tim. 2:10 Psal. 24. 4. remains unrepentant in this sin, doth: *p.* Therefore let every man do this seriously (as in Gods presence who seeth him, and beholds all his wayes, before whom shortly he must appear and give an account for these Oaths and Covenants) read over, and piously meditate on the Oaths, Protestation, and Covenant he hath sworn unto, and then let him pay, what he hath promised, and vowed, without delay, especially such things as concerns the glory of God, the honor of Christ, the good of the Church, the maintenance of Truth, Unity, and Love, the punishing of Hereticks, Scismaticks, and such as cause War and Division in the Nations, and the flying of the sins we have sworn to forsake, and to reform to our power the same in others, and in reference to the persons to whom, and with whom, we have sworn; lets observe those Rules of Christ, to love them as our selves, *q.* and to do to every one of them, as we
q Rom. 13:9 Mat: 7:12 would be dealt withal our selves, were we in the same state, and condition with them, *q.* O lets not pretend pretences, or make excuses or invent Arguments, to shift off, equivocate with, or any way to elude these sacred bonds, for God will surely require the payment of them: Suffer not therefore thy mouth to cause thy flesh to sin, neither say thou before the Angel, it was an Error;
r Eccles: 5:4,5, 6; wherefore should God be angry with thy voice, and destroy the work of thy hands for thy perfidiousnesse, as *Solomon* teacheth, *r.*
f 2 Chron 36: 13: compared with Jer. 37:5: & Ezek: 17:15 O lets remember that new Oaths and promises cannot make void the old, no more than *Zedekiahs* new Oath to the King of *Egypt*, could make void his old Oath made to the King of *Babylon*, *f.*

or

or a new Covenant or Promise made to a second Wife, can make void the old Covenant and Promise made to the first (she being alive, and she being not put away from him) *t*. because an Oath hath naturally its obligatory power, but constructive only, not destructive, it cannot take away the Obligation it findeth, or impose another repugnant to it; and the reason is, because by all obligations some right is confered on another, for whosoever is obliged, is obliged unto another, and its most unjust, that by the meer act of one, the right of another without his consent should be weakned. The obligation of an Oath cannot be taken away by dispensations from any third person, (unlesse the Party be willing for whose favour and benefit it was made, to accept of, and ratifie the same, *u*. as the Doctor sheweth. Let us therefore know, thus it is with us, in our Oaths and Covenants, God was called to be a witnesse of the truth, and sincerity of our words, and hearts, whose mouth cannot be stopt, nor hand stayed, from executing vengeance on those that are Perjured herein; he regards not persons, nor will he take Gifts; *w*. he accepteth not the persons of Princes, nor regardeth the Rich, more than the Poor: He will come nigh to them in Judgement, and will be a swift Witnesse against them, for their not fearing him who is the Lord of Host: *x*. the flying Roll sent by God shall irresistably cut them off, *y*. which is his Curse, for every one that stealeth, shall be cut off as on this side, according to it, and every one that sweareth shall be cut off, as on that side, according to it: The Lord of Hosts saith, he will bring it forth, and it shall enter into the house of the Thief, and into the house of him that sweareth falsly, by his Name, and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof. Therefore I Conclude, that neither Pope, nor Prince, Senate, nor Synod, no Ecclesiastical, nor Secular power, hath any right to dispense with, or absolve any man from that bond, wherein before the dispensation granted he was engaged in; as the learned Doctor affirms: *z*. And if men (against the light of Gods Word, and conviction of their own Conscience) will take liberty unto themselves herein, God will surely no more spare them, than he did King *Zedekiah*. *a*. For to confirm the truth hereof, God swears (who cannot Lie, nor Repent) to terifie men from Perjury; As I live, saith the Lord, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompence on his own head;

and

t Dr: *Saunderson de jurawent: lect:2: sect:11:*

u *Saunders: ut supra, lect:7: sect:8:*

w Rom:2:11 Acts 10:34 Gal: 6 Deut:10:17

x Mal:3:5

y Zach:5:3

z Dr *Saunders. ut supra, lect:7: sect:4.*

a Ezech:17:19 e &c

Ius jurandi violatio impietatis caput est quia omni excusatione vacua sit ejusmodi violatio: Theod: interp. in *Zachar.*

b Ezech: 21: 25, 26, 27 and the Prophet after shews him his particular doom, *b.* in these words; And thou prophane wicked Prince of *Israel*, whose day is come, when iniquity shall have an end; thus saith the Lord God, remove the Diadem, and take off the Crown: This shall not be the same, exalt him that is low, and abase him that is high: I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him. Now this, and all the former remarkable Examples, specified before, of Gods divine Justice, related in this Book, and others we read of, happned to them, for Examples of Gods indignation against this sin, and they are written for our Admonition, (as the Apostle saith) upon c 1 Cor: 10: 11: whom the ends of the World are come, *c.* Wherefore my dearly beloved, lets flee from this sin, lest partaking with those before named herein, we also reap of their plagues; for unless we repent d Luk: 13: 3, 5: of it, we shall all perish by it, *d.* The good Lord prevent us with his Mercy, and remove the Judgments hang over our heads, and deal not with us after our sins, nor reward us according to our iniquities, but as high as the Heaven is above the Earth, so great let his Mercy be towards us; and the Lord our God pardon what is past, and grant us Wisdom to discern, and Piety to practise what is required, that so the flying Roll that is gone forth, come not into our Lands, or Houses, to cut us off, and the blessing of God the Father, and the Grace of our Lord Jesus Christ his Son, and the Comforts of God the blessed Spirit, be on the heads, and remain in the hearts of all those, that tremble at Gods Word, *e.* e Ezra 9: 4: Eccles: 9: 2: and fear an Oath, *e.* which is the desire, and shall be the continual Prayer, of your Souls Friend, and Servant in the Lord,

E. F.

FINIS.

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